JAMES STOKES

PIONEER

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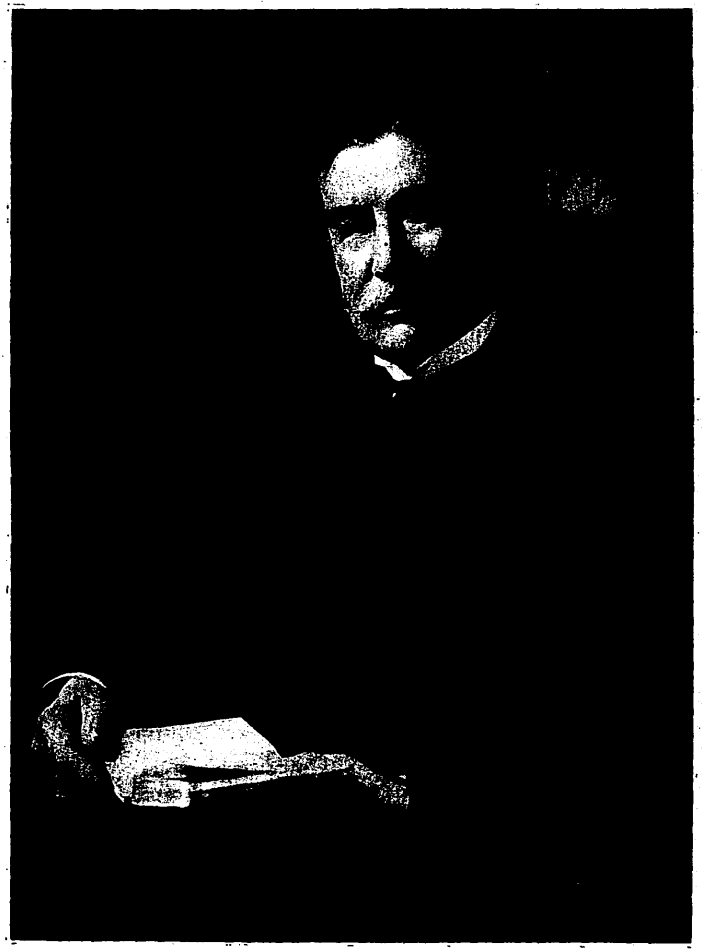


GIFT OF

Shailer Mathews

JAMES STOKES—PIONEER

"When I was a young man I counted the years that I might live and what I might accomplish in those years for my fellowmen. I decided that through the Young Men's Christian Association I might do the most for the Church of Christ and through it I might find the largest opportunity for service. With Paul I said, 'This one thing I do,' and I have devoted myself to the young men of Europe. Uniting on the Paris Basis adopted in 1855, the young men of the world got together and together have done great things. Anything which will pull them apart will wrong the work and the cause of Christ."



Amicus
James Oppenheim

JAMES STOKES

Pioneer of Young Men's Christian Associations

By

HIS ASSOCIATES

IN MORE THAN HALF A CENTURY OF WORLD SERVICE TO YOUNG MEN

FRANK W. OBER, Editor

"My specialty has been rather that of a pioneer . . . When the work was established I have handed it over to others."



Given by Shailer Mathews

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1921

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To the Memory of

MRS. JAMES STOKES

WHO FOR FIFTEEN YEARS, WITH UNFALTERING FAITH, SUSTAINED HER HUSBAND IN HIS PURPOSE TO FULFILL TO THE UTMOST A LIFE CONSECRATED TO HIS LORD AND THE SERVICE OF YOUNG MEN OF AMERICA AND EUROPE, THIS STORY OF A CHRISTIAN PIONEER LAYMAN IS, WITH SINCERE APPRECIATION, DEDICATED.

With him she circled the world, meeting Association leaders and sharing in their counsels.

The soldier in prison camp, the struggling youth, and distressed secretary commanded her sympathy and aid.

From their home, relays of secretaries went out strengthened for service.

In his perplexities her intuitions brought clear solutions.

In his discouragements her confidence found reason for hope.

To his days of sickness and pain her presence lent comfort.

To his loneliness her sympathetic voice brought peace and solace.

No partnership was ever more complete nor enterprise more mutual.

And until her death she made his wish her will and his life work her devotion.

FOREWORD

This is the story of a young man's life nobly lived, worthily devoted, persistently held to one dominating plan and purpose, ripened to the full. It is told by those who had been colaborers with him in enterprises which engaged all his wealth of resources, of friendship, social position, and finance. They shared with him the privilege of working during his long life covering a period of more than half a wonderful century which saw the Young Men's Christian Association determine its course, expand and extend its field of influence throughout the world.

His life is interwoven with the lives and labors of good and great men of faith and Christian leadership of two generations in many lands. He worked in association with other men. His constant purpose was to discover in close and constant consultation what he could do and where he could serve. He was ready for anything and to cooperate to the limit. His life is woven into the fabric of Christian faith.

This is the story of a pioneer—of a simple and devoted servant of his Lord who caught a vision of the unconquerable power in the organized forces of young Christian laymen and of the use by them of influence and of money.

This is not merely the story of one man, but of a constantly adapting and growing organization of men. No claim of unusual greatness or originality is advanced, but as the movement grew the men who were in position of privileged responsibility grew up to

meet the demands of the day in unusual measure. In these pages will be found the names of many men, though of but few of the many thousands, who linked their lives into the swelling army of a volunteer organization increasing with the years and gaining in experience, equipment, and eager enterprise for Christianizing the young men and boys of the world.

The expanding service of that group of young men in New York City, with which Mr. Stokes had the privilege of allying himself in the years following the Civil War, is paralleled in measure in city after city. This story will suggest the names and service of scores of early leaders who labored with conspicuous devotion and ability throughout their lifetime as pioneers, officers, and champions of local Associations—the Sir George Williams of their cities, such as John V. Farwell in Chicago, John Wanamaker in Philadelphia, Henry M. Moore in Boston, John S. Maclean in Halifax, T. James Claxton in Montreal, John Macdonald in Toronto, Joseph Hardie in Selma, Charles W. Lovelace in Marion, Ala., Joshua Levering in Baltimore, Elijah W. Halford in Indianapolis, Oscar Cobb in Buffalo, William Fleming in Omaha, William Ladd in Portland, Oregon—men whose names and character and labors should be immortalized in the Association Hall of Fame —men who sought no recognition for themselves but led the Association to a recognized position of worthy service.

These chapters should be a challenge to young men to align themselves for life with a worthy cause and build their efforts into the character of the young men of a city and into the Christian fabric of a nation. It will reflect the genius of an organization which can employ any ability and all the ability of any man knit

into a directed and constructive agency of the Christian Church.

There were other thousands of the rank and file who were a part of this brotherhood, participating in the "blessing and being blest" of the organization which resulted from the labors of this young man—fully 30,000 in Russia alone. Clerks, bookkeepers, students, miners, soldiers, artisans, waiters—they found in the Association the one opportunity for personal development and Christian fellowship. They studied in its classes, played in its gymnasium, read in its library, grew in character and faith in its Bible classes and meetings, found the touch and grace of a home away from home, and gained the joy and inspiration of, and development in, directed Christian service. In the heart of Paris a new Christian center rose, to attract into its safe and wholesome fellowship, from a weak, unknown band of some thirty young men, to a vital and vigorous organization exceeding 1,000. The Eternal City saw the rise of a Christian fellowship of hundreds with full equipment. Mr. Stokes's enterprise engaged the youth of Tokyo, Calcutta, and Peking, of Germany and the countries of the old world, as well as the foreigner in America, the railroad man, the commercial traveler, the colored man, and the prisoners in the late war. Follow the trail of this pioneer and we find it leading into humble homes, into lonely rooms and classic halls, to the workshop and the barracks, to huts and to palaces.

Mr. Stokes challenged men of position and nobility—merchant princes, statesmen, and educators—to join with him and with his Lord to raise the life standards of young men. He sought the friendship and cooperation of men who could lift. Every man of soul was kin

to him. Numbered among his friends and colaborers were men like D. L. Moody, Sir George Williams, William E. Dodge, H. Thane Miller, Bishop Henry C. Potter, Richard C. Morse, and John R. Mott.

He might have "lived unto himself" and surfeited in luxury. His life was spent in incessant care and anxiety, toil, perplexity, and intercessory prayer. His repeated query was, "How can I help?" He knew that the world was out of joint and its only salvation was in the Saviour of the world, who shed His blood for its redemption. Therefore he withheld not himself—up to his dying day.

F. W. O.

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I

JAMES STOKES—A MAN OF VISION

JOHN R. MOTT

James Stokes was a man of vision. All through his life he seemed to be gifted to see what the crowd did not see, and to see wider and further than most of those of his own day. This enabled him to discern the possibilities wrapped up in young men and boys and gave him faith to initiate many beneficent activities on their behalf. For over half a century he was a world figure in the Young Men's Christian Association and in all that concerned the welfare and betterment of young men. His power of vision led him to comprehend the needs and claims of the young men of all classes and of different nations and races, and made him fertile and inventive in devising plans and means for reaching them for Christ and for His Kingdom.

As a result of his ability to look beyond the present, he was never daunted or dismayed by the difficulties and discouragements which lay in the long pathway of the realization of his hopes. Having chosen a certain course for helping a group of men or a nation he held on his way of helpfulness with dogged perseverance. He asked only one question, Ought this thing to be done? If so, then no matter how many might oppose nor how few might favor, and no matter how long it might take to accomplish the desired end, he would work on with unhasting and unresting diligence. As a result, few of the undertakings with which he identified himself, even those in most difficult fields like Rus-

sia and the Latin countries, or under the most discouraging circumstances, ever ended in failure but rather in notable success. If a true test of the greatness of an achievement is not so much the number of things done but the extent of the difficulties overcome in achieving the results, then he was truly great in his achieving power.

Even more than of his power of vision do we think of our friend as one with a great heart. In fact it is large-heartedness and sympathy which generate an atmosphere making possible true vision of the needs and unbounded possibilities in the lives of men and peoples. What man ever came in contact with James Stokes for any length of time who did not become conscious of his great, sympathetic heart? He seemed to have realized what Zinzendorf had in mind when he prayed for himself that he might be baptized into a sense of all conditions that so he might have fellowship with the sufferings of all. The outreach of his sympathetic interest extended to rich and poor alike, to men in humble and obscure station as well as to those prominent in social and public life, to the various classes and races in his own country and to the peoples of foreign lands. He was especially tender with little children.

He gave every encouragement to the adaptation of the work of the Young Men's Christian Association to various bodies of young men, first of all to those massed in our great cities. Later he manifested interest in helping to plant this agency among railroad men. He backed those who were active in the spreading of the Christian Association Movement in the colleges and universities. Toward the end of his life he was one of a few discerning laymen who called attention to the need of doing far more for young men in rural com-

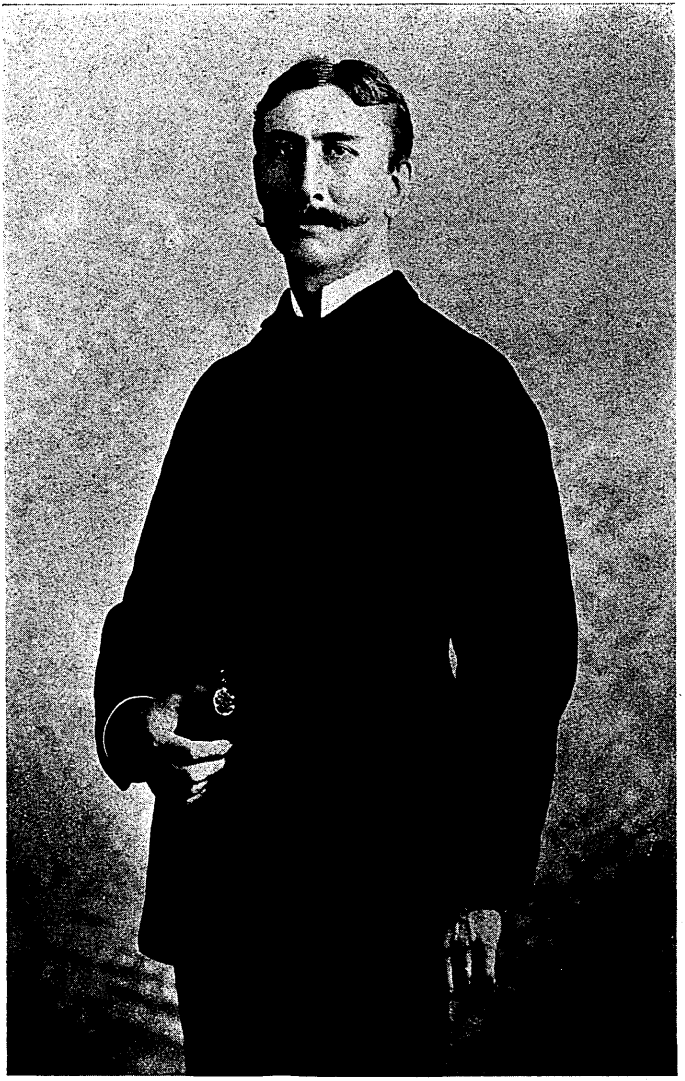
munities. His chief interest, however, was to befriend and help in every way possible the youth of other lands and races. This led him to plant the French-speaking Branch of the Association in New York City and to further the fruitful work of the Association in our cities on behalf of German-American young men.

The range of his heart interest and practical helpfulness widened to embrace successively the young men of France, of Italy, of Russia, of Latin America, and of the Orient. He was not only one of the foundation members of the International Committee—well called its most international member—but also of the World's Committee of the Associations. Seldom did a year pass that he did not attend a meeting of the World's Committee and visit groups of the European Associations. Time will show that one of the most significant and productive actions of his life was that of establishing the Young Men's Christian Association in Russia. He accomplished this almost impossible task in the dark and reactionary days of the autocracy and bureaucracy. His work was done with such genuine heart understanding that from the beginning he commanded the confidence of the ruling classes of State and Church and the following of all classes and conditions of young men. There could be no better evidence of his greatness of heart, for the Russians more than any other people are moved through their hearts. Roosevelt pointed out in those days that no land more than Russia holds the fate of the coming years. It is highly significant, therefore, that the Association Movement was thus early planted among the men of this land of great destiny.

That which we most highly value in the life of our friend was his loyalty. And is not this trait which our Lord most commended the one which we should chiefly

prize? It need not be said to those who knew him that he was loyal to his friends. His loyalty manifested itself in his faithfulness and downright frankness. He was most direct and free from hypocrisy in all his dealings. He was relentless in exposing all sham and double-facedness. His presence and methods promoted reality. His loyalty also showed itself every day of his life in acts of thoughtful kindness to old and new friends in the midst of sorrow, suffering, adversity, or severe strain. He might have devoted his time, thought, and fortune to selfish ends but he rather filled his days and nights with discovering and helping to meet the needs of his fellows.

He was loyal to his guiding principles. All who knew him know that he had such principles by which he ruled his life and made his decisions. He did not put these off or let them relax their hold upon him when he journeyed or sojourned in foreign lands or when thrown with people whose social ideals and practices and religious convictions differed widely from his own. With great courage day by day he attacked personal and national sins and false or unworthy conventions. Thus in season and out of season, at home and abroad, among friends or absolute strangers, he bore faithful witness to his religious faith and standards. He was supremely loyal to the Lord Jesus Christ. Seldom have I spent a half hour in his company, in the unnumbered occasions when I have been with him in America, Europe, or Asia under all kinds of conditions, when he did not speak with evident conviction and emotion of Christ and His mission to men. He was a true witness. He preached Christ in more than one Cæsar's household as well as to men in humblest station within the sphere of his daily calling.



JAMES STOKES WHEN A YOUNG MAN

II

"MY SPECIALTY HAS BEEN RATHER THAT OF A PIONEER"

FRANK W. OBER

"Of course, my labor has not compared with that of some of the regular agents, or with those of our honored chairman" (Cephas Brainerd), wrote Mr. Stokes in presenting his resignation as a member of the International Committee in middle life, at a period when he felt that his work was completed and that he should make way for younger men. Interpolated in the typewritten letter, as if an afterthought, is this personal sentence in his clear handwriting, in which he modestly and accurately "places himself" in Association history:

"My specialty has been rather that of a pioneer. . . . When the work was established I have handed it over to others."

Fortunately this was not his valedictory. His resignation was not accepted and he continued for more than twenty-five years to discover and break into new fields, to secure, train, and sustain the ablest leadership that persistent search could obtain, and to seek eagerly new and unoccupied fields lying beyond the ever extending and challenging horizon.

When a boy of eighteen or nineteen, before entering upon his university course, his first and only acquaintance with the Young Men's Christian Association was attendance upon the monthly meetings of the members. This was just before the Civil War. Eloquent and fiery

speakers were urging the Association to solve the political problems of the day by vehement resolutions fired at the Government. Young Stokes enjoyed these meetings because of the "fight that was sure to come off" and that was all. He was merely a side-line spectator. These were the days when the library, the lecture course, city missionary work, and any needy cause—anything but organized work for young men—was the general program of a Young Men's Christian Association. No personal challenge to the latent spirit of the pioneer in the boy, came to him from the Association of that period. In writing of it later Mr. Stokes said, "The Associations of that day had but a vague idea of what they could practically do to save and serve the thousands of young men about them." He was impatient then as always of indirection and inaction.

The movement had not found itself. Men were feeling their way. Vigorous work was done in Montreal, Boston, Chicago, Buffalo, and at a few other points, but it was irregular, undefined, sincere, and sporadic. The profession of the general secretary was unknown. There were no state organizations, no localized International Committee, no literature, no publication, no buildings or gymnasiums. Many had reading rooms and libraries and conducted evangelistic meetings, missions, or Sunday schools, and undertook any good work that offered. New York City had but a handful of members and no property; today its membership overtops 30,000 and there are 32 branches. It has buildings and endowments worth $5,600,000, fully 4,000 men are on its committee forces, and 160 secretaries and assistants are employed. The time was ripe and the movement was ready for pioneers to lead to city-wide, national, and world service.

Young Stokes had finished his university course; possessing an ample fortune well invested in business which demanded only a small portion of his time, with social position which gave him a place of commanding influence, and with bubbling energy and consecrated Christian faith, he was unconsciously waiting the call to a part and place in Christian service. How grateful he was for this call and this opportunity to devote himself, his fortune, and all his energies for all the years of his life, in service with the ever increasing and expanding brotherhood of men of like mind, is told in the chapters of this book written by those who labored with him.

In reviewing the volume of letters and reports covering the period of fifty-four years which saw the shaping of a great movement, we ran across these words written in a passion of anxious devotion: "How can I help?"—not how can I direct or dominate or dictate—a question asked with the sincerity and humility shown in the first words of this chapter. Concerning his induction and introduction into this fellowship of service let us quote from the meager memoranda he left recalling those first days of pioneering:

"At the close of the Civil War what remained of the Association in New York was presided over by a good man. I remember that he was a dear Christian saint, some would call him a very sisterly saint, perhaps. He came to me one day and asked if he could have a meeting on behalf of the revival of the Christian Association in my father's house. I spoke to my father about this, but he was an old-fashioned Whig in his politics, and said 'No.' The Association had gone into politics on the colored question and he felt it had unnecessarily brought on the Civil War, and so the meeting could not be held at his house. It is only fair to my parents and

grandparents to say that my grandfather, Anson G. Phelps, had worked for the colored race for years. Up to this time I think that the Association had but a vague idea of what they could practically do to save the thousands of young men; certainly they are doing it now in the present world war.

"The meeting was not held at our house, but at the Fifth Avenue Hotel in April, 1864, and thereafter another meeting was called of the leading young men of the city at the house of my cousin, William E. Dodge, Jr., on West 31st Street. Mr. Dodge naturally brought together some of the best elements of our society in New York. I thought then I was too young to go to the meeting, but providentially I went. There were addresses by various ones and from the old crowd who left the Association when it went into politics. Among other speakers was William Walter Phelps, afterwards a distinguished minister to Austria and Berlin, and a member of Congress. I remember he said that the foundation of the Association was too narrow, that it ought to be enlarged so that all young men could come in and take part, even in the direction of it, and I think he said that even in the running of the organization it was narrow. That is the same cry we have had repeated lately—that we ought to give up what is embodied in the Portland test and the teachings of Christ, and share more open and broader views. Owing to this speech, his opinion prevailed in the new constitution drawn up by a committee appointed at this meeting.

"My impression is that I was so troubled that there was nothing definite done, that I went around and almost called the meeting at Mr. Brick's myself. This meeting was concluded without a supper, and there were fewer people there than at Mr. Dodge's. However, we talked over things and I was appointed secretary and directed to proceed and get matters into shape if I could.

"Then I called a meeting at my father's house where

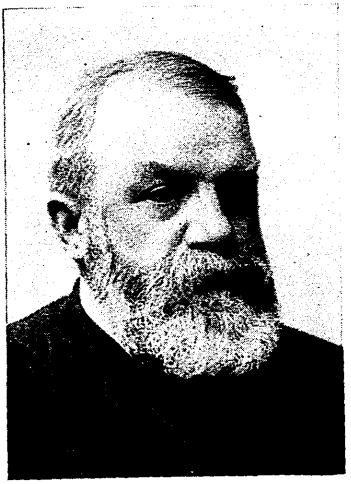
Mr. Dodge, Mr. John Crosby Brown and a few others came, mostly men in the Church Association, the Madison Square Presbyterian Church, and other personal acquaintances. Mr. Dodge took matters in hand and put down the names of everyone who was present in the house, excepting, I believe, my father, and we got up a kind of petition or announcement and followed that up with a meeting with the existing Association, which had small rooms then at the Bible House. Then followed the amalgamation of that Association and those who had been at these special meetings.

"I met at this first gathering two wonderful men. The first was Robert Ross McBurney, who is acknowledged to be one of the greatest, if not the greatest, of our Young Men's Christian Association secretaries up to within a recent date. So many fine men have developed such splendid work since, I do not like to carry my comparison further. The other was Cephas Brainerd, who afterwards served as chairman of the International Committee for twenty-five years, but whom I regarded at that time with some suspicion, because he had been one of the workers in the original Association. We afterwards became very intimate friends and remained thus for many, many years. On this occasion Mr. McBurney said to me, 'We want you on our board.' But I said 'No,' thinking I was too young to do anything of that kind. He said, 'We want you and must have you.' This was the time in my life, and all my future history centers around dear, dear McBurney, my dear friend and associate. McBurney was a wonderful man. He had a happy but rather excitable disposition. More than that, he had such a winsome smile and such a winning way in approaching young men. He would grasp their hands and speak to them in such a manner they could not resist him. I think he must have brought hundreds if not thousands to Christ and salvation."

The Association moved into new and larger rooms at 22nd Street and Fifth Avenue. Its work expanded but

McBurney who then served in the position of librarian, janitor, and general factotum (at a stipend of $5 a week), galling under the limitations of the position, resigned to accept a clerkship in a Philadelphia cigar store. Even he did not see any future prospects for an Association secretary. Young Stokes, ready to do anything and everything, acted as volunteer secretary in the interim. "One day," he wrote, "who should come in but McBurney with the words, 'I could stand it no longer, I have left my place and come back to New York.'" Stokes said with the eagerness of sure and effective conviction, "You have done the right thing," and immediately took him to see his cousin, the great-hearted citizen Christian. From that day Mr. Dodge and McBurney began a lifelong friendship and Christian partnership.

Mr. Dodge had felt that he had done his full duty by the Association in calling the meeting for reorganization. With William F. Lee, Mr. Stokes helped to secure Mr. Dodge's active interest and with McBurney back in the secretaryship with no further doubts about the future, a new day began. In that interview with Mr. Dodge at his home his wife's word settled the decision which committed him to the movement: "I told you, William, that if you invited those young men to your house you would have to go into the work." He did. Of that decision Mr. Stokes wrote: "Anyone who knows his history knows what it meant for Mr. Dodge, with his own and his father's influence, to go into the work, and what it means for us to have his son and his son's son to continue their interests with us. May there never be a time when we shall fail to have one of his name and one with his liberal spirit as one of our active and guiding directors."



D. L. Moody
Evangelist, early secretary
Chicago Association



Cephas Brainerd
For twenty-five years chairman
International Committee



Thane Miller
President of early
conventions



William E. Dodge, Sr.
"Christian philanthropist of
his day"

Four Great Lay Leaders of Pioneer Days

These were pioneering days. The Association was without property and scraping the bottom of the till monthly to pay the landlord the modest rent for rooms on the second floor at 22nd Street and Fifth Avenue. But with William E. Dodge thoroughly committed to the Association and Robert McBurney now having found himself and regained courage, the need of a permanent building soon became felt. The scheme he proposed was audacious for those days. McBurney's faith and vision had grasped it. Stokes had not. No wonder that he faltered when McBurney suggested that he take the initial step.

This is the account Mr. Stokes left of that momentous beginning of the building which was to cost nearly $500,000 and set the type for 841 which have followed in the course of fifty years and cost close to $81,000,000. This is the memorandum we find of that meeting:

"Mr. McBurney called me to him one evening just before a board meeting and said, 'We ought to have a building for our work, and I want to bring up a resolution this evening on that subject. Will you offer the resolution?' I hesitated, and Mr. McBurney as usual said, 'Let us kneel down and pray about this,' and when we got upstairs to the board meeting, my friend made the resolution, and I am grateful to say I seconded it, and under the guidance of Mr. Dodge, preparations were begun for a big canvass. A little pamphlet was gotten up with letters from different young men who told of the good the Association had been to them. One or more of them stated that if it had not been for the Association they would have committed suicide. There were also many more touching stories told in the letters which made us understand the life of a young man as it is in the city, and what temptations he is subject to. It was not long before we had $100,000 and I was put on the committee to select a site for the building. I got the refusal from Messrs. E. H. Ludlow, real estate

agents, for the lots on the southwest corner of 23rd Street and Fourth Avenue. We looked at them and those on the southeast corner of 6th Avenue, then occupied, I think, by Booth's Theatre. They finally decided on the lots I had selected.

"One of our directors, Mr. Hatch, drew a plan of the first modern style building, namely a building with heavy columns and large windows between, and we afterwards regretted that his building was not selected, especially as our stair entrance had been made so steep. Nevertheless, that was the model for all our buildings throughout the country and I might say throughout the world, wherever the American idea was carried out, namely to have one entrance room where everybody who came in had to pass through before the eyes of the secretary so he could greet every man and keep a watch over everything that was going on."

This was the beginning of the new Young Men's Christian Association in New York City that was destined to pioneer the way to the new Young Men's Christian Association in America and throughout the world. The youth who was thought too young even to be invited to the first reorganization conference, was sorely "troubled that nothing definite was done" at the second meeting, and was an active force in securing the third and decisive conference, found himself invited to become a director at the third—"too young" he thought for responsible leadership. McBurney, with the discernment which won for him the characterization of the "master secretary" in after years, saw possibilities in him. Stokes, with the warmheartedness of eager youth, had set and gripped to his soul "two wonderful men"—the first to him of that vast fraternity increasing with years, in which he was to delight and with which he was to throw his life for half a century.

The three men were to form a mighty working partnership—McBurney, the great personality of the Association movement and Nestor of general secretaries; Brainerd, the statesman who was to define its course and write its platform; Stokes, who was to pioneer and project the organization they conceived and conserved. His heart was knit to theirs. He had found his place and would play his part. He was irrevocably committed to the enterprise.

This was Mr. Stokes's introductory training for his life work as a pioneer. He had made fast friends of men who were to be dominating personalities in the Association movement. He had caught their spirit, he had been through a training course which grounded him in Association principles and practice, and he had proved his stuff in the growing enterprise in his home city. Now he was ready to meet the call the dawning day presented. The Civil War had ended, and the scattered and shattered Associations were reorganizing and rallying. Men of force were challenging the unknown future. When the Associations of North America were called to meet in Boston in 1864, Mr. Stokes, then twenty-three years of age, was one of New York's delegates. How much his first convention meant to his life is told in his own words.

"I got my first great Association impulse from this notable gathering. There I had the pleasure of making the acquaintance of national leaders and hearing their noble and now historical speeches, in which they laid down the foundation for all good Association work that has been accomplished since then, and gave true Association ideals which have been our guide ever since. It was there I met the eloquent and earnest Henry C. Potter, who later became Bishop of New York, and we became life-long friends.

"Here I was given a resolution to read, my first part in a national meeting, one of the acts of my life."

In later years it devolved upon him to present the International Committee reports at most of the conventions held for many years.

At the next national meeting at Albany in 1866 known as "the convention of new departures" the International Committee was appointed with headquarters fixed at New York. Mr. Stokes was one of the five members appointed. He continued as a member and trustee for fifty-one years, up to the time of his death—a record of continuous and able service such as no other man has made.

The president of the Albany Convention was H. Thane Miller, an educator from Cincinnati. This picture of the man and the spirit of the meeting of that day could not be better reflected than through this memoranda written by Mr. Stokes nearly fifty years later:

"He made a marked impression, and although blind he had a most winning way and manner. I shall never forget as he walked down the aisle escorted by two members that he began his speech and drew everybody's attention. He was indeed a remarkable man, so remarkable that he was chosen, convention after convention, as our best and leading chairman. He had such a way of quieting people when there was any excitement and such a touching way of drawing people to Christ. I shall never forget to my dying day the moving address he made at the Montreal Convention in 1867. After calling the brethren together, he said that we ought to remember we came there in the name of Christ and that our Association which bore that Sacred Name should live up to His teachings. We should all bear the image of Christ at the convention and should carry it away with us. He said he would venture to

tell us of his own personal experience when he found that darkness was coming over his eyes. He said he took his little boy on his lap and with all the sight he had left he put his hands over the boy's face and head so that he might remember him as long as he could. He said in doing this he wanted to get his image impressed upon himself and that is the way we must get Christ's image impressed on ourselves. We must live with Him, we must know Him. My cousin, Wm. E. Dodge, was at this convention, and though I had never noticed that he was one given to any great emotion, I remember that he leaned forward and putting his head on the seat before him, sobbed like a child. No one can ever forget this good man, and though it is many years since he went to Heaven, his work lives after him, and I am sure there are many left whom he drew to Christ and salvation. I want to speak of this because in those times our work was done with the sacred Spirit of Him whose name our Association bears and our conventions were conducted with the same sacred Spirit.

"I have not been to conventions of late years, but I want to say that if we lose that Spirit and turn our work into mere helpful or humanitarian work, we lose the spirit of our founder, Sir George Williams, whose work always began with a prayer meeting intended to bring young men, his fellow-clerks, to Christ. If as I say, we lose this Spirit, our fine buildings will not save us, our gymnasiums will not save us, our classes and all the other attractions which time has brought in will not save us, and all the work of our Associations will go down just as much as if we turned our work over to fashionable directors, or to men who have money, or to popular men who have not the right spirit of the work. We must have men with the Spirit of Christ and only those must be chosen to do the work who sympathize with it, and with the sacred Name for which it stands."

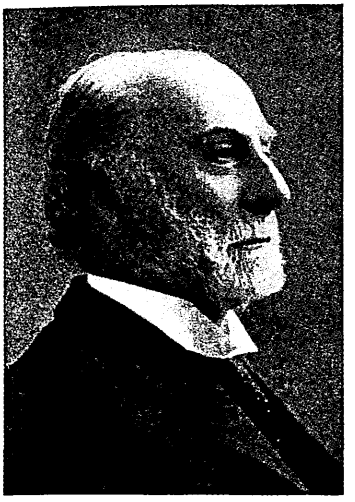
Dwight L. Moody, president of the Chicago Associa-

tion at that time, who was then finding himself and his message as the greatest evangelist the world has seen, was a glowing personality and fervid force at these conventions. With him Mr. Stokes formed a friendship which was lifelong.

State Committees soon came into being and many of their early secretaries, such as George A. Hall, Wm. E. Lewis, "Charlie" Morton, L. W. Munhall, and S. M. Sayford, were primarily evangelists. McBurney, Thos. K. Cree, D. A. Budge, and Thos. J. Wilkie were no less evangelists as city secretaries but they worked quietly on the line of personal approach, and as promoters of organized friendship rather than "platform pleaders." These men made the Portland Test, adopted at the convention in 1869, the national and fundamental expression of Association principle.

Trust and zeal characterized the work of the decade following the appointment of the International Committee at Albany. Its first secretary to be appointed was the ruggedly religious Robert Weidensall, inducted from the railroad shops of Omaha to project a work among the men building the Union Pacific railroad across the plains. Richard C. Morse was the next secretary of the Committee, appointed to edit its magazine, who soon developed such masterful organizing genius that he rose to leadership as its general secretary. Mr. Stokes was appointed recording secretary and was its first volunteer foreign corresponding and visiting secretary.

The Railroad Association took shape and Cornelius Vanderbilt was secured as its chairman. In all this Mr. Stokes helped to pioneer with tremendous enthusiasm. At his home rough engineers met officials. "The old Commodore" Vanderbilt was so impressed with the



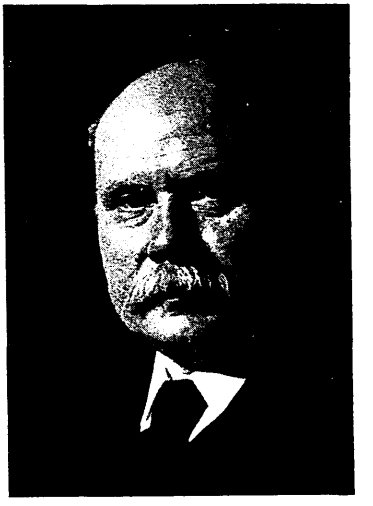
GEORGE A. HALL
State Secretary, New York



THOMAS K. CREE
International Leader



RICHARD C. MORSE
General Secretary, International Committee



ROBERT R. MCBURNEY
General Secretary, New York City

FOUR DOMINANT SECRETARIES OF PIONEER DAYS

account of the interest of the men that he said to his grandson Cornelius, "It is a good thing, Nealy; better go into it," and his going into it made the department now enrolling 140,000 men possible on the leading roads of North America.

From the success of one department projected with a single group of men the idea gained that other groups and classes could be reached, and he joined in efforts to form branches for German and French young men. The French Branch in New York projected by him chiefly, and for which he with his family and friends erected a building, still stands. The German Associations rose to strength, served their day, and some, as in Buffalo and St. Louis, proved the pioneers of what are now strong city departments.

There were but two Associations existing in the South after the war. With George A. Hall, Thomas K. Cree, and others, Mr. Stokes made up a team to reorganize the movement south of the Mason and Dixon line. Thomas Hardie of Selma and other leading southerners joined in the pioneering movement. Associations rapidly arose in the chief cities and became a factor in bringing about good fellowship. Colored Associations followed. In this Mr. Stokes had an active part. A visit to California led to the reorganizing and rebuilding of the Association at the Golden Gate.

The International Committee soon reached out to other large groups of men—to students, soldiers and sailors, and colored men and men of the East. Into the launching of this work he threw himself and his influence, and gave generously. With Wishard, Hunton, Millar, and Mott, secretaries for their departments, he labored, always holding consistently to the policy

of "handing the work over to others as rapidly as possible."

The thoroughness with which he entered upon a project is revealed in his statement, written later, of his attempt to promote the army work abroad.

"Two or three years ago, Mr. Millar told me that he had a scheme to visit among the armies and navies of Europe and especially among those working for the morale of the men and that he planned to organize an international organization or league of such workers and to get government approval as far as possible. I saw instantly that this scheme had great possibilities as a great moral force among the immense body of young men who are exposed to special temptations of the army and navy, and knowing that these were picked young men of the continent, it seemed to me that if such an organization as Mr. Millar designed could be started, it would have a healthful political effect, at least so far as it would encourage international amity and peace, as it would bring together men prominent in the armies and navies of all nations into conference in behalf of the best effort to discover the most useful ways of raising the morale of the young men under their charge.

"After the Paris Conference, I took Mr. Millar to Italy and through introductions of our American Embassy, we were able to call among the marine, the army, and the railroad, all of whom were government employes.

"Mr. Millar returned to Paris, where he came in contact with some of the French officers and others who would be interested in such a work in behalf of the French Army and Navy. But there are positive objections in France to anything religious, though we were given to understand that if the work was begun without seeking permission, it would not be interfered with. Since that time I have had to do with several receptions to French ships, especially to the French squadron at

Bar Harbor in Maine. We had quite a notable reception for the sailors at the Young Men's Christian Association in Bar Harbor, about four years ago, and the other receptions I think have been in the French branch of the Association in New York.

"While Mr. Millar was waiting in Germany he came in contact with many of those interested in army and navy work. He always visited the various military centers and came in contact with military men. So now the way is open, I believe."

Frequent visits to Great Britain brought him into contact with its Association leaders. Whenever he went to London, he met with Sir George Williams in the historic little back office and knelt in prayer with him in the upper chamber, still sacredly preserved as the birthplace of the Association movement.

Mr. Stokes's greatest work was in France. From his earliest visits to Paris as a young man with his parents he hunted out the little Association. The littleness of its work worried him. Could he aid in pioneering an Association movement which would measure up to the greatness of the French capital? He could and he did, but it required a siege of years. He could not be discouraged. He demanded that Mr. Morse should spend a year there if need be, and at his expense, to establish a broad and vigorous Association on the right basis and adapted to the French people and to conditions existing in France. Mr. Morse could not go, but the International Committee loaned his associate, Thos. K. Cree, for the mission. The story of Mr. Cree's work as Mr. Stokes's representative in establishing Associations in the capital cities of Europe and broadening and backing the World's Committee is one of the most significant chapters in Association history, and is incorporated in the story of this Association pioneer.

Pioneering Associations in conservative Europe was a vastly different task than in America. It required astute diplomatic work. It took time, patience, money, and above all a faith that would not be defeated. This became Mr. Stokes's life work. At the same time he followed every development of the home Association with jealous care. He did not relinquish his place on the New York City Board of Directors or the International Committee—on both of which he served longer than any other man—yet his work, "my work" he called it, was in Europe. He followed the rise of the Paris Association from a tolerated place in the consideration of the French people as a back door beggar, to be put off with a couple of francs, to a welcomed front door caller and valued social force which received attention, checks for 10,000 francs, and equipment of a stately home on the Rue de Trevise to which Mr. Stokes gave over $100,000. The Association was also established in a strong position in Rome and Berlin and last of all and crowning victory of all was his persistent pioneering of a really great Association in Petrograd.

No investment of money, travel, or labor was too great for him. All his time and thought were given for twenty-five years to Association work in Europe. His incessant inquiry was, "Where can I find the best possible man?" for secretary or physical director in Petrograd or Paris or Rome. He followed down every suggested man of possibilities, and had men come to New York to spend days with him at his home for conference with himself and his equally interested wife. When he found a young man with the right qualities and character, that young man thereafter became as a son and a partner in service. No expense of training or equipment was too great. Fully twenty he sent for one or

two years' preparation in training schools. He stood by a faithful man to the limit, but he dropped with decision a man who proved false to a trust or false to the faith. Some men have called Mr. Stokes narrow. He narrowed his choice down to men who believed in Jesus Christ as divine and the Bible as the word of God, knowing full well that no man who was not grounded in godliness and established in faith could permanently and effectively serve as a leader in a Christian Association. Mr. Stokes sought the best man for the position of responsibility. He pioneered. He opened the way. He continued support. He knew his own limitations. He had learned to organize, to find the right men and then to turn the work over to them. He made his gifts do double work by offering "to do his share" and insisting that others share the privilege of giving. His gifts to Associations were conditioned on securing other gifts to match his own and a local constituency to direct and support the work.

Mr. Stokes wrote in about 1900:

"To the Portland Convention in 1869 I made report of visits which I had then recently made as a representative of the Committee to leading cities of Germany, Great Britain, France, Switzerland, and Italy. Our work for young men was then only in the beginning of its development on both sides of the Atlantic. Very few Associations had secured the indispensable executive officer we now know as the general secretary. No Association had erected what we are now equally familiar with, a genuine Association building. The fourfold work had not been fully wrought out by any Association. The state organizations were feeble and not one had secured a state secretary. The International Committee had only just put into the field its senior secretary, Robert Weidensall. But the American Associations were known to our brethren in Europe,

American delegates had from the beginning attended the World's Conferences, with our brethren in many cities I had myself corresponded on behalf of our own Committee, and I received a very hearty welcome and became deeply interested in the work of our brethren in the leading European cities I visited, an interest which I have ever since maintained. Of late years this interest has increased and I have sought to promote, as far as I was able, a better knowledge by our European brethren of the approved methods and most useful agencies of our American Association work. I have been enabled to help them somewhat, specially in the city of Paris, in their work, by correspondence and through promoting the visits of experienced American workers, in this way bringing to them helpful knowledge of the methods and agencies which had been successfully employed in our own work.

"Having occasion last year to visit many of the points I had visited more than twenty years ago, I was led to realize vividly how greatly the American Associations had been blessed in developing their work for young men since these early days. The story I had to tell of this development into a band of 1,300 Associations with 200,000 members, over 1,000 secretaries and other helpers, 205 buildings worth $8,000,000 and multiplying Bible classes, prayer meetings, and religious results—this story of God's gracious answer to prayer and effort by the Christian young men of America was listened to with deep interest."

To open doors wide into new fields and new countries and to place the Association in a firm position Mr. Stokes personally presented his case before many of the reigning monarchs of Europe, including the kings of Italy and Sweden, the Czar, and the Kaiser. In speaking before the New York Railroad Association, he said:

"I had an audience this past summer with the Emperor of Germany. I went to him, not as an individual,

but I went in behalf of this magnificent work that appeals to all men, from the highest to the lowest. One cannot give it up after once getting into it.

"I told His Majesty that I wanted to have him know that the Russian Government had sent over a commission to look into work for railroad employes in America a year or two ago; that they thought very much of our railroad work, and I wanted him to know that the Young Men's Christian Association work had been started in St. Petersburg under the protection of the Empress there and under the patronage of the Prince of Oldenburg, one of the most benevolent men of that country, who has given millions of dollars for the benefit of his fellow-countrymen.

"I suggested that we would like to know more of what was being done by the German Government for its railroad employes and that possibly he might be interested in what we were doing over here. He met my suggestion in the most cordial and kindly way and said he would give orders to his ministers to cooperate in the study of these questions.

"I spoke to His Majesty of the work the Association was doing among the Army and Navy, and of what that good woman, Miss Gould, had done in Brooklyn, and he was most interested.

"Then I had the pleasure of being presented to President Loubet of the French Republic. He was impressed by the work and particularly by what he called the mutuality of the young men in Paris, even down to the refreshments which are furnished at the Paris Association building restaurant."

Public recognition was given of his service in France, in Italy, and in Russia. The French Republic conferred upon him the order of Officier of the Legion of Honor, the King of Italy made him Cavaliere of the Order of SS. Maurice and Lazara, and the Czar decorated him with the Order of St. Stanislas of the First Class.

Mr. Stokes, in discussing the future of the Association movement, wrote in 1905:

"I think the time has fully come when the Committee should comprehend the complete import of its name. Of course, the International Committee was intended to apply chiefly to Canada and the United States, but the work has grown to China, India, Japan, and South America.

"I believe it was a most fortunate thing that we stretched out our hands toward the young men in the Orient. But more than these, there are those who are bound to us by every tie of diplomacy, politics, and absolute nearness—namely, the young men in South America. We know well the instability of some of these governments. A sufficient number of Christian Associations would produce a peaceful revolution in all of these lands, which would make them republics indeed.

"In any event, I want to feel that I can be laying my plans for relief and for turning over this work (as I have always expected it would be turned, at my death at least) to our International Committee. America has become the dumping ground of all the nations of Europe and the Mecca for the great steamship companies. The way to improve this immigration thoroughly is to reach the emigrants at their homes."

This chapter on the Pioneer of Associations could not be more fittingly closed than by quoting from an address made by Mr. Stokes at a convention of the Associations of the Empire State:

"Now about the work abroad: God seems to have called me over there by a strange providence, and I am thankful that He has given me to see something of this work before I die, and I thank God for all the blessing that it has brought to my heart, and also, I hope, to the work in general. It has also been my pleasure to go around the world. At Shanghai I met my dear brother Mott. We talked over the work there and



PRINCE BERNADOTTE
President Swedish Association



COUNT POURTALES
President Paris Association



BARON VON ROTHKIRCHE
President Berlin Association



COUNT ANDRES VON BERNSTORFF
A World Conference Leader

FOUR EUROPEAN ASSOCIATION LEADERS

went together into the Chinese Convention. I went also to Japan. In Calcutta, I had a chance to speak to students on the friends they had, and the better Friend—Jesus Christ, and the fellows all responded to that, and when I got through, one of these young men came up and talked about one of their gods. If he had been in a church, he would have been going to a temple, you see, and his family would have cut him off, and he could not have come back except through terrible experience; but coming to the Young Men's Christian Association, he could hear all this. He could come to the reading room, the gymnasium, the concerts and lectures, and nothing would be done to him at all, but his heart could be touched.

"The future of the young men in India, China, and Japan depends upon the Young Men's Christian Association. You can see how the work in Europe has been vitalized within the last twenty-five years. We are going to have a magnificent gathering soon in Boston. If we get one hundred men from the other side, we shall have a fine body of men, picked men from all over Europe, and I believe from Australia, Japan, and China as well.

"O young men who are going to live twenty, thirty, forty, and fifty years, I envy you for what you will see. Think, dear friends, of the men we have had here—of Brainerd, of McBurney, of Morse, of See, of Cree, of Hall, and of a host of others. Do not forget that the responsibility lies with you, and if you will meet it like men, you will see fifty years from now a work which is today beyond our imagination."

III

HIS FIFTY-FOUR YEARS IN THE NEW YORK CITY ASSOCIATION FELLOWSHIP

MORNAY WILLIAMS

To one at all familiar with the life and history of New York City, it is a strange and yet a fascinating picture that is brought to mind as one attempts to conjure up the New York of the period when Mr. Stokes, as a boy of some nineteen years of age, began his work in connection with the Young Men's Christian Association, and for such a one it would be difficult to determine whether, in contrast with the present, the city, the country, or the Association, had changed the most.

The Association came into being—and it is with its very beginning that Mr. Stokes was first associated—while the irrepressible conflict was fermenting, but had not yet reached the state of open schism between North and South. Farseeing men throughout the land had premonitions of the coming strife but no clear vision, and New York City, already the chief commercial metropolis of the western world, though not a tithe of its present size either in area or in population, was perhaps as little committed to one side or the other as any city in the country. In trade it was closely allied with the southern states and many of its leading merchants were by social and family ties even more intimately bound to the leaders of what later became the Southern Confederacy. On the other hand, the abolition movement, so strong in the New England states,

had very numerous and very ardent supporters in New York City and these largely among the churchgoing folk. It is not surprising, therefore, to find, as Mr. Stokes has pointed out in the all too brief notes which he left of the early days, that one of the earliest obstacles which the Association, newly transplanted from England, had to meet was the divergence of view on the slavery question, as to which good citizens and Christian men were so widely separated.

Nor was this the only problem which New York City presented to the new organization. Even at that day New York was becoming both as a port of entry and as a trade center one of the most cosmopolitan of cities. From the southern states it received not only the influences which allied it with the southern whites and their cause, but also thousands of Negroes, free blacks and refugee slaves, and from across the Atlantic an ever-increasing tide of immigration. But a few years before, the potato famine in Ireland, as to which Anthony Trollope has left such interesting reminiscences, had caused the emigration from the Emerald Isle to reach its height, and a very large number of these Irish immigrants made their home in the port city they first entered, while a considerable though less fluctuating number of immigrants from England, Scotland, France, and Germany also found in New York City a home. In this Corinth of the New World there was gathered, therefore, a great heterogeneous multitude of people, white and black, English and foreign speaking, of many faiths and of none, among whom the newly born Association was to find its work and its workers.

For its founders and directors, however, it looked naturally to the leaders in the business world of that day. The English Association, which was its inspiration

and prototype, was, as is well known, the offspring of the genius and devotion of Mr., afterwards Sir, George Williams, originally a clerk in the London house of Hitchcock, Williams & Co., and it found its work at first almost exclusively among young men in commercial pursuits. It was most natural, then, that the New York Association should seek, not unsuccessfully, for its organizers and supporters among the same class in New York City, and it was a great list of names upon which it drew. The names of Phelps, Dodge, Stokes, Jesup, and others were already well known in business life, but it is to their credit and that of the Association that today they are remembered chiefly for their philanthropies and their religious activities. To them were added from time to time men from other lines of business, Frank W. Ballard, a young insurance man, Cephas Brainerd, a lawyer, and others too many to set forth by name. It was with this company that James Stokes, at that time a very young man, allied himself and he soon became one of the most active men in the movement.

In the history as in the life of the Young Men's Christian Association it is one of the witnesses to its essential reality and vitality that the figure of no one man can be made to stand single and alone dominating the entire field, for it is of the very genius of the organization that it is an Association, not the work of one for all but the work of all for each. No man would more gladly have acknowledged this than James Stokes and no true friend and admirer of his would endeavor to claim for him exclusive credit for his large share in shaping the New York Association in its early days. Rather is it both wise and right to point out how from the very first it was his power of cooperating with

others that enabled him to accomplish the great things that he did for the organization.

Now, while as has been intimated, the directorate of the Association was drawn largely if not almost exclusively from leading business men of the city, the work was among young men of all classes, many of them not at all native to the place, but new arrivals in both city and country. Among the very first to become interested in the work was a young Scotch-Irishman, Robert R. McBurney, and though by fortune, circumstances, and early training widely separated from James Stokes, perhaps no man exercised a stronger influence on him than did Robert McBurney. Yet, strangely enough, at the beginning it was rather Stokes who held McBurney to the Association than McBurney Stokes. For a time Mr. McBurney acted as secretary, then, because he had his way to make and his living to earn, he accepted a business position offered to him in Philadelphia. Later, dissatisfied with the work in the Quaker City, he returned to New York and at the solicitation of Mr. Stokes accepted the position of secretary of the New York Association as his life work, and what a work it was!

It was not the writer's privilege to know him in the very earliest years as did Mr. Stokes, but memory travels back over more than half a century to the rooms in the second story of the building on 22nd Street and Fifth Avenue, before the building at 23rd Street and Fourth Avenue was erected, and the picture of McBurney comes back to me across the years. Those were pleasant rooms, homelike and attractive, with some of the pictures hanging on the walls that later were transferred to 23rd Street; and if the portraits of the old New York merchants and the huge canvases of Cole's

Voyage of Life were not the masterpieces that they seemed to my boyish eyes, there was a genuine and masterful presence in the rooms in the personality of the secretary. In those days I knew Mr. McBurney only as a boy knows an older man, and my acquaintance with the rooms was chiefly because the church of which my father was pastor used them for a time as a meeting place; but later, in college days and when the Association had removed to its then new building on 23rd Street, I came to know both McBurney and Stokes better and it was an interesting study to note, on the one hand, the wide divergence, and, on the other, the almost unconscious assimilation of the two men, so unlike in native character and early training, so really one in purpose and main interest in life. What was the bond that could unite three such diverse personalities as those of Robert McBurney, Association secretary on a modest salary and confirmed bachelor as he was; Cephas Brainerd, a man with a growing family and a large law practice, a bookish man and something of an eccentric; and James Stokes, scion of a well-known and wealthy family, a man of affairs and of society? Not uniformity of environment certainly; not identity, or even similarity, of opinion, for to the casual observer like myself they seemed to differ frequently and sharply. It was the constant consciousness that they were all servants of one Master and that the supreme business of each was His business, that in Him and with Him they were co-workers with one another, losing none of their individuality, but merging in a common task their several wills.

Nothing in the history of the beginnings of the New York Association is more remarkable and more encouraging than the way in which character interplayed

upon character and the fellowship of service brought out the salient features of each individual in the common work. Indeed that was the chief contribution which the Association made to the Christian life of the community in those early days. The spiritual life of the churches, rich and deep as it often was, was the life of a family or a tribe; the Association overstepped these local boundary walls and reemphasized the discipleship of service in cooperation. It was in many respects a new sending forth of the seventy, not an apostolate but a mission of service, and it reached all classes and conditions. In the case of James Stokes, it was as if the rich young ruler, whom the Master looking upon loved, instead of turning away because he had great possessions, had joined himself to the seventy and gone forth on the allied ministry. The three men above named, Stokes, McBurney, and Brainerd, all contributed greatly to the organization, each in his own way, and yet none of them could have made his contribution without the others. Both their dissimilarities and their sympathies enhanced their contributions, for in the constant association of men in a common work both the power generated by friction and the results produced by refraction and reflection have their place: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. . . . As in water face answereth to face, so the heart of man to man."

Even so it was with the band of beginners: their very divergencies of view as to social matters, politics, and church government conduced to their strength in their united work. The city was cosmopolitan, the churches conservative. If the Association was to make its way it must recognize both states of existence. It must take what was true but isolated in the churches and bring

it to those who were needy but estranged in the city, and these men did it.

The original conception of Association work was, as stated before, work for the clerk class, but New York City was something more than a department store. The Civil War had forced the race issue to the front and naturally the question arose, What shall we do for the Negro? The city was the great port of entry for the world, and every nation formed a little colony of its own in the rapidly increasing metropolis, which with its polyglot dialects threatened to become a new Babel; should the New York Association as it was English in origin remain English-speaking only? The churches provided places for worship and prayer but they did not provide, nor at that day did they deem it any part of their duty to provide, places of amusement and social intercourse or even for technical instruction for young men; was there any call for service here? Such were some of the questions which almost immediately presented themselves to the little band of men to whom was committed the direction of the Association, and it is interesting to note how intimate and vital was the connection of Mr. Stokes with the working answer which the Association attempted to give to each. In the establishment of the Colored Branch, the German Branch, and the French Branch, and in the erection of the great building at 23rd Street and Fourth Avenue, which provided facilities both for amusement and for study, he was among the foremost in inspiration, in contributions of time, of money, and of services. But not less marked than his own interest was the way in which, as is clearly indicated in the notes he has left, he instinctively turned at the beginning of each new effort to seek the cooperation of others, and in almost each



Old 23rd St., New York, First Genuine Association Building
The "Seed Corn" of the vocation. In it was first embodied provision for the social, physical, spiritual, and intellectual development of young men.

instance he was successful in interesting some man in the new phase of work. One instance may suffice as an illustration. At a convention held in Cleveland, Mr. Stokes came in contact with Mr. Henry Stager, who was actively engaged in work for railroad men and communicated his interest in that work to Mr. Stokes. With the latter interest meant action; and he at once began to lay plans to interest Mr. Cornelius Vanderbilt in work for the railroad men connected with the New York Central Railroad. His plans were successful and as an outcome of them not only was the Railroad Branch established but Mr. Vanderbilt's own long and valued service to the Association was secured.

In the building of the home for the Association at 23rd Street and Fourth Avenue Mr. Stokes took great interest, contributing not only time and money but wise forethought. The problems to be met were many and perplexing, since the building was to be new in design as well as in construction, and so it proved to be a model for similar buildings elsewhere. In those days the construction of a building which was to be under distinctly religious auspices and was yet to partake in some respects at least of the nature of a club was not only a novel project, but one which to the superheated imagination of some zealots seemed to suggest an alliance between Jehovah and Belial, between the stern simplicity of the Ten Commandments and the lax morality of an Assyrian code. Well does the writer recall the elaborate defense in the nature of an Apologia, offered by Mr. Cephas Brainerd at an early meeting in Association Hall, for the gymnasium, with its lockers, and above all a bowling alley! Truly the New York of those days was not the city of today. But to the beginners of the New York Association there was

committed in the providence of God the problem of the leisure hours of the strange lad in a great city: how was he to be attracted, how received, how entertained, how employed, how taught? It was not merely a choice between the Church on the one hand and the saloon and the brothel on the other, but the more difficult problems of reconciling the hall bedroom with the development of spiritual and intellectual life. The square building on the southwest corner of 23rd Street and Fourth Avenue was a concrete attempt at the solution of the problem. It was not a thing of architectural beauty, and measured by many standards would be found wanting, but it was a meeting place for men, and its long and weary flight of stone steps to reception room and lecture hall was transformed by the magic of the Gospel into a ladder set upon earth to heaven to many a homeless lad just as truly as were Jacob's stones at Bethel. Of course that which made the old 23rd Street rooms the power they were in the lives of many men was the personality of men like McBurney and his associates, but the opportunity for the exercise of their influence was provided by the equipment and environment, and both equipment and environment were the result of the tact, foresight, and brotherly sympathy not only of McBurney himself but of his co-workers, not the least of whom was James Stokes. The theory embodied in the old 23rd Street building and reproduced in many others since, was that the secretariat, the official and volunteer force that met the men when they first entered the building, should not only be by location of necessity the first to welcome the stranger, but should also be the center from which all the activities, recreative and educational, should radiate. Personality, working out through various agencies and in a

multiplicity of forms, was the power that was to win and to develop personality, life was to propagate life, and was itself to be informed and vivified by the Light of Life, the Lord Jesus Christ. Hence all the rooms of the Association, lecture hall, parlors, gymnasium, library, and classrooms, led off from the reception room, which was the secretary's office; like the ancient temple, the plan of the building was a type of its work.

To attempt further to enumerate in detail the work accomplished by Mr. Stokes in his almost lifelong service with the New York Association would transcend both the abilities of the writer and the modest limits of this chapter, but it would be neither just to him nor to the Master whom he so long and faithfully served were not the attention of the reader directed to what may be termed the negative as well as the positive achievements of his life—

> "Not on the mass called work
> Must sentence pass."

It was in what he did not do, quite as much as in what he did that James Stokes accomplished a life. Born to wealth and to an assured position it would have been a natural course—some would have us believe an inevitable course—to have used both wealth and position to gratify his personal tastes and ambitions. A rich man's son, if not like many another a prodigal, he might at least have imitated the elder son in the parable and refused to interest himself in those who were in want, but like his Master, he pleased not himself and for the Master's reason. Conceiving himself to be by the grace of that Master a son of God, he took as his rule of life his Lord's "Not to do mine own will but the will of Him that sent me," and therefore his life was a

devoted life. More than this, he realized that his life was a communicated life, that its motive power lay without and beyond himself; that the corn of wheat except it fall into the ground and die abideth alone, and only truly lives when others live through it. Hence he sought not only to serve others, but to serve with others and through others, for this is the communion of saints, the sharing of the Bread of Life, and for James Stokes the work of the New York Young Men's Christian Association was one form of that high communion.

When the Mère Angelique during the persecution of the Jansenists was asked in mockery to what order she belonged she replied in words which have become immortal, "I belong to the order of all the saints, and all the saints are of my order." It was the simple but confident belief in the truth thus asserted which enabled James Stokes and his associates to transform that ancient affirmation into a new and vital organization.

A Tribute by a Fellow-Director

At the services in memory of Mr. Stokes held in the French Branch Y. M. C. A. building November 24, 1918, Mr. William H. Sage, one of the Board of Directors of the Young Men's Christian Association of the City of New York, who had known Mr. Stokes for over forty years, and was in intimate association with him in his work as a member of that Board, and thus was possessed of a very complete knowledge of Mr. Stokes's services in the constructive development of the New York City Association, gave the following striking appreciation and tribute:

"I do not know when Mr. Stokes became a member of the Association, but he became a member of the Board of Directors fifty-four years ago. Think of it, over

half a century ago! In 1866, two years afterwards, he was associated with eighteen men who incorporated the Young Men's Christian Association of the City of New York, and he was the last survivor of that group of illustrious men. They were all young men at that time —very young—but from the character of the men their careers could have been foretold. Listen to the names: John S. Kennedy, L. Bolton Bangs, J. Pierpont Morgan, Morris K. Jesup, William E. Dodge, Robert R. McBurney, Cephas Brainerd, and I might go on through the entire list and you would recognize them as household names in New York City. The character and broad views of the men who organized the Young Men's Christian Association as a corporation fifty-two years ago molded the history of our Association at its inception.

"Mr. Stokes was a member of our Board continuously for that long time, constant in his attendance, constant in the performance of his duties. He was also a member and trustee of the International Committee from its inception.

"As a member of the Board of Directors Mr. Stokes exhibited one trait that I think endeared him to the older members of the Board more than any other, and that was this: He stood inflexibly for the fundamental creed of the Young Men's Christian Association as laid down in the Paris convention, 1855, which was, in brief, 'Taking the Lord Jesus Christ for our Saviour and example we associate ourselves together for the spread of His kingdom among young men.' He never deviated one jot from that standard, and whatever function of the Association was proposed in order to attract young men he always applied this test: Is it something that will spread Christ's Kingdom among young men?

Therefore Mr. Stokes was very often alarmed at the different activities developed in the branches of the Association, and often expressed, in the Board of Directors, his fear that these activities, although they were excellent in their way, were not directly conducive to the conversion of young men to the religion of Christ. He always insisted upon the supreme importance of the religious mission of the Association. We all remember his long controversy about Springfield College, for he feared that that school, which graduates men who are expected to be the secretaries of the Associations, was drawing away from the true doctrine of Christ, notably the atonement. The last matter that attracted his attention was the movement to link the Young Men's and the Young Women's Christian Associations together in their recreations, and the suggestion made that we might have some building where dancing could be had. Mr. Stokes took very strong ground against the suggestion and came to me afterwards and said, 'I don't want to stand in the way of any innocent enjoyment of young men and young women, but as trustee of an organization that was founded for the sole purpose of enlarging Christ's Kingdom among young men, I do not see that any such thing as dancing is a proper activity for us to indulge in.'

"You have heard about his distinguished services abroad. It was through Mr. Stokes that the German Branch was founded in this city on Second Avenue; it was largely through Mr. Stokes's work with Mr. Cornelius Vanderbilt that the Railroad Branch was started for railroad employes. The French Branch was organized by him. His life was made up of ceaseless labor in spreading the work of the Young Men's Christian Association. This was his service to his Master and

for such particular labor he was preeminently fitted.

"But it seems to me that all our tribute to Mr. Stokes for his distinguished services of this character is cold and inadequate, for on this memorial occasion we want to express what is in all our hearts—the love we bore to him individually. No one could come in contact with Mr. Stokes without seeing that his personality was permeated with a love of his fellowmen. He had, beyond his intellectual accomplishments, a loving heart, and, although he was a member of the Board of Directors whose function is to advise and to direct, his ever-present thought was, 'Let me shake the young men by the hand, and let me have a quiet talk with each individual to find out what his trouble is, and how I can help him.' No one will know the many, many deeds of individual kindness that Mr. Stokes did for distressed young men. I have heard that a distinguished philanthropist of New York hired a room in the tenement house district on the East Side and went there incognito to get acquainted with the people in order to know their wants and to render personal service to each according to his need. Mr. James Colgate once told me that the thing that counted as the best charitable work was the personal work that a man did for individuals, to help physical and spiritual distress. Mr. Stokes profoundly so believed, and his loving heart led him into that kind of work. Read his will. That shows it. See what provisions he made for poor young men, and it was this that shone out through his personality as we of the Board of Directors came in contact with him. Love for his fellowmen was never ended with Mr. Stokes, and it was this pure light shining within that made him such an attractive person to us all.

"I do not believe any Association man was better or more widely known or led a more distinguished life; and his name will go down in the history of the Young Men's Christian Association as one of our most useful and forceful men. To most of us, however, it is given to lead humdrum, commonplace lives. We go to our daily tasks, we do our little work for the Master, and we rest at night; but let us not forget this—and it is the one thing, my friends, that Mr. Stokes found out and that made *his* daily task an inspiration—that the love of Christ in the heart illumines the daily life of His followers and that no man's life is common or commonplace which is illumined with the love of Christ."



FRENCH BRANCH, NEW YORK CITY

Distinguished men were present at its opening, including official representatives of Russia, Italy, France, Belgium, Peru, Cuba, the Argentine Republic, Department of State, the Navy and the Army of the United States, and Bishop Potter of the Episcopal Church. Rev. Hotoxitzky of the Russian Cathedral, and Rabbi Silverman.

IV

JAMES STOKES AND THE ASSOCIATION WORK AMONG RAILROAD MEN

GEORGE A. WARBURTON

There is always an element of romance in whatever is connected with the railway. However prosaic other realms of life may be, rapid transportation will always awaken wonder and excite general interest. Time and space are reduced and contracted and with this, novelty and danger go hand in hand. The human element in railway life and operation is always the attractive thing. The traditional locomotive engineer, peering into the night with his hand on the throttle, while his train "burns a hole in the darkness" with the speed of a mile a minute, is hardly more compelling to the interest of men than is the financial genius, or the capable executive officer, who guides the corporation or manages the army of employes. The railway enterprise is so colossal and its ramifications so vast that people all regard it with wonder and are interested in whatever has to do with it.

It is not strange, therefore, that a man of Mr. Stokes's vision should have been attracted by the Railroad Association movement as soon as it began to appear on the Association horizon. As a member of the Executive Committee of the International Committee he was aware of the beginnings of this new and strange type of religious work amongst the employes of the

railways centering in Cleveland, Ohio, and he knew how difficult it seemed to persuade the Association authorities to give the new enterprise any place upon the program of the International Convention. The peculiarly aggressive, evangelistic type of the early Railroad Association movement appealed strongly to Mr. Stokes. The movement originated in the conversion of a railroad man whose life had been dissipated and who had been led to trust in and follow Christ. Victory having come into his own experience, he was anxious that his fellow-railroad men should enter into the enjoyment of a similar triumph.

The typical railroad man of the early seventies was picturesque, daring, clannish, and peculiarly susceptible to those influences of moral degeneration which spring up in new communities, and are most potent in the life of men who spend much of their time away from home. Railways were being rapidly extended. The elements of danger which are in war, in life on the sea, and on the frontiers of new countries, were to be found on the road. The engineer handling the throttle, the conductor controlling the movements of the train, the baggageman, muscular and secluded in the midst of his trunks, the brakeman calling out the stations, the switchman in the terminal yard, the telegraph operator ticking out the superintendent's orders, the dispatcher watching the operation of his division, even the newsboy with his baskets of goodies and his uniform, caught the imagination of youths of daring and, combined with the sense of novelty and freedom, led them into railroad life.

The men were a rollicking, boisterous lot, higher in type than miners or lumberjacks, but with many traits in common. Their life tended to develop their disposi-

tion to abandon and reckless daring. Home restraints were withdrawn and irregular habits resulted from irregular hours. The excitement of their calling kept them keyed up during long hours of labor, drained their vitality, and was followed by abnormal lassitude and weariness. It is no wonder that stimulants made a special appeal to such men, or that the grosser forms of sin became too often their common habit. The location of a new town which was to be a railway terminal was not welcome to the people of the vicinity, because of the reputation of railroad men for drunkenness and immorality. In fact, the three vices of intemperance, impurity, and gambling were common, and were not subject to modern restraints. Railroad discipline and the strength of the labor unions, both of which are now effectively potent, had not yet been brought to bear upon the conduct of railroad employes.

At that time railroad schedules were not lived up to as they are now, even by passenger trains. A freight crew starting out with a train never knew when their work would be finished, or what hardships would be met before the run was ended. The brakeman did the work implied by his name, for air brakes had not been invented and all trains were controlled by hand. In summer heat and winter cold, on the platform of the coach, on top of the freight car, or clinging to the end of a coal jimmy, the husky knight of the rail tugged and twisted at the brake wheel until the train finally jerked itself to a stop. Most of the roads had but single tracks and there were no block signals, the safety of passengers and freight depending wholly upon the alertness and resourcefulness of the men who operated the railroads. These conditions all tended to their insularity and to the weakening of the hold which all restraining

influences, exerted in ordinary life upon other men, could have upon them.

It was a man of this type whose conversion from a life of sin resulted in the holding of the religious meeting for railroad men in the Cleveland passenger station in 1872. One of the Cleveland ministers, the Rev. Dr. Chauncey W. Goodrich, was invited to preach to a railroad congregation. Knowing that the habit of churchgoing had been broken by the irregularity of their hours, Henry W. Stager, recently converted, whose idea the meeting was, hoped that by holding a service on railroad property and for railroad men exclusively they and their families might be reached. From the beginning the experiment was successful. The work spread to Erie and other near-by railroad centers. The meetings were frequently held in roundhouses, which were cleared out for the purpose and seated with rough boards. The pastors of all the cities cooperated heartily, but the work itself was carried on chiefly by laymen.

The period was peculiarly suited to the spread of such work. The evangelistic efforts of Moody and others of his type were just beginning to impress the world, and especially the Middle West. Services of an unconventional character led by laymen, consisting chiefly of simple exhortations and Bible expositions, with plenty of informal singing, were attracting widespread interest and attention. Revival singing under the leadership of Sankey and Bliss was popular, and the informal character of it fitted into the railroad meetings and appealed strongly to railroad men. The Young Men's Christian Association was growing in popular favor and winning strong and influential friends. In many cities the Association stood as the one great

unifying religious force in the midst of numerous denominations and sects. It became the agency for all sorts of good efforts, varying from the establishment of Sunday schools to the relief of the poor. So it came to pass that when the new Christian movement among railroad men became somewhat unwieldy by its very success, those in charge turned to the Young Men's Christian Association as the agency best suited to take it up and carry it on. How wonderfully the providence of God is now seen in the events of those early days!

The first railroad branch organization was effected in Cleveland in 1872, and General J. H. Devereaux, President of the C. C. C. & St. L. Railway, a prominent Anglican layman, provided the headquarters in the Union Station. The first secretary was Mr. George W. Cobb. The new movement was reported to the International Convention at Poughkeepsie, New York, in 1873, but received only scant attention, no one imagining that they were witnessing the genesis of one of the most remarkable adaptations of Christianity to the needs of men that the world has seen.

The Cleveland organization was proving so effective that its reproduction elsewhere seemed very desirable. Mr. Lang Sheaff, the Cleveland City Secretary, was sent to tell the Cleveland story to other railroad centers, New York among the rest. James Stokes was now a very active member of the New York Board and also of the Executive Committee of the International Committee. Largely through Mr. Stokes's influence, Mr. Cornelius Vanderbilt had become a member of the Board of Directors of the New York Association, and from the beginning of Mr. Vanderbilt's Association experience Mr. Stokes cultivated his interest and sought to increase and extend it. Here we come upon what is

really the most outstanding contribution which Mr. Stokes made to the Railroad Association movement, the identification with it of Mr. Vanderbilt, the first railroad officer of outstanding financial position to take it up and promote it.

Students of Association history will discover upon every page the outstanding place which influential and consecrated Christian laymen have occupied in its development. Clergymen have rendered conspicuous service in certain crises, as when Bishop Potter defined the work as "for young men by young men," and James M. Buckley and Howard Crosby spoke strongly for its evangelical character. But laymen have always shaped its policies, urged and supported its new phases of development, and given to it the spirit of daring and courage with which, one after another, its new and untried tasks have been faced.

Mr. Stokes was well fitted to influence a man of Mr. Vanderbilt's type. He belonged to a good family. His connections were with the nobility of New York—a nobility not of wealth merely but of Christian character and public service. Possessing ample means and high social standing, he consecrated them all to the service of Jesus Christ. There was a note of sincerity and deep devotion to Christ in his life. He belonged to the intensely evangelical school, but he knew how to enlist the cooperation of others who were not prepared to follow him in his distinctive way of expressing his devotion and belief. Cornelius Vanderbilt was then (1875) a youth beginning his career as a railroad officer. The "Commodore," his grandfather, was still president, and his father, William H., was vice-president of the New York Central, the most important Vanderbilt line. Cornelius was the treasurer of the New York and

Harlem Railroad. He was a member of Saint Bartholomew's Protestant Episcopal Church, interested in the Sunday school and in other church work. The Vanderbilt family had never been actively and closely identified with religious effort, though the Commodore was friendly with and assisted Dr. Deems of the Church of the Strangers, and William H. was a supporter of Saint Bartholomew's. Cornelius, who inherited from his mother, a queenly woman, the daughter of a clergyman, a deeper sympathy with Christian work, was responsive to the appeal of the practical program of the Young Men's Christian Association, and he accepted the invitation to become a member of the Board of Directors because he was already desirous of taking his proper place as a Christian man in the life of the city. As one looks back upon the history of Mr. Vanderbilt's connection with the Association and realizes how invaluable that connection was, and remembers that James Stokes was the point of contact between the Association movement generally and the Railroad Association work particularly, and this youth of such great potentiality, one feels justified in regarding the contribution made by Mr. Stokes in this particular as among the most important of his useful and effective life.

It is strange that we so often forget that the value of a man to mankind is never to be measured by the service which he is able to render alone, but rather by the influences which his life and actions set moving in the vital currents of the world. Behind every great occasion, such as Peter's sermon at Pentecost, is the figure of some brother or friend who exerts his personal influence naturally and simply, often unaware that he is God's prophet delivering God's message to one that He has chosen. It is doubtful if any direct service ren-

dered by Mr. Stokes in any of the numerous enterprises for Association promotion which he fostered by his means or labor was more important than his large part in laying hold of young Vanderbilt for the Railroad Association work in New York City.

Stager and Sheaff, when they visited New York in 1875 in the interest of the railroad work they were promoting, were men in whom the romance of the railroad was embodied. Stager was a train dispatcher and knew how to make vivid the life experiences of the men among whom his life was spent. Sheaff, as the secretary of the Cleveland Association, was able to tell of daily experiences in the rooms, at the hospitals, visiting the sick and injured, and in the homes of the men. His work was truly missionary, but it lacked all of the undesirable elements of a mission. In this respect the Association movement differs from the Railway Mission of England, for that is conducted chiefly by friends of railway men on their behalf, while the Association movement here from the early days belonged to the railroads and the railroad men themselves. In this is to be seen one of the chief elements of its strength. It enlisted the sympathy and cooperation of the men themselves and they felt a proprietorship in it. James Stokes was one of the promoters and supporters of the work and in New York labored with McBurney and Morse to make it successful.

It is difficult now to realize with what indifference and suspicion a proposal to organize religious work among railroad men was met on the part of many officials and the vast majority of the employes. There was no precedent to follow. The few reading rooms, libraries, and bunk rooms which had been opened on certain railway lines had not been successful. The idea of a

corporation using the funds of the stockholders for any such purpose was novel and, to many, ridiculous. Even when the approval of officials had been secured and their consent to corporate support obtained, the pay of the secretaries was frequently provided *sub rosa,* and their names appeared upon the pay roll as brakemen, firemen, clerks, or conductors—a method which perhaps might be thought by some to be altogether questionable. It was not until many years later that the appropriation of money by any railway company was made openly, and then it never exceeded fifty dollars a month! And nowhere was prejudice deeper than in New York Central circles. The problem was large, involving precedents that might prove embarrassing, and could not be entered into lightly. The men looked askance at the proposal, fearing some infringement of their rights or some ulterior motive on the part of the company. The first public meeting for railroad men held in the vicinity was at Jersey City, and it was there that Cornelius Vanderbilt at the invitation of Mr. Morse heard Stager and Sheaff tell their story.

Mr. Stokes arranged for meetings between the deputation from Cleveland and a few influential New Yorkers, and he was fond of telling how the dramatic way in which Stager described a railway accident frightened members of his family and led to an outcry of alarm from his mother.

After the meeting in Jersey City, Mr. Stokes joined other Association leaders in bringing together Stager, Sheaff, and Mr. Vanderbilt. Morse, McBurney, and Stokes were the three whose influence was most important. McBurney, the great General Secretary of the New York Associations, by his spirit and enthusiasm, his glowing religious fervor, his warm-hearted devotion

and unselfishness, had won Mr. Stokes's affection and confidence. Mr. Vanderbilt had also been attracted by McBurney's compelling personality. Morse, as General Secretary of the International Committee, was a big factor in influencing Mr. Vanderbilt, and these two outstanding Association leaders joined Mr. Stokes in persuading Mr. Vanderbilt to become sponsor for this new and important undertaking.

Nowhere can young men who desire to be useful in the work of the Young Men's Christian Association find a better illustration of how the technical knowledge of the employed officer, and the peculiar gifts of laymen of large affairs and extensive influence, can be combined for the best and most permanent results, than in the genesis of the railroad work in New York. McBurney and Morse gave their leadership, sympathy, and sound wisdom—all that they had—and Stokes consecrated his powers to the service of the infant enterprise. Stager and Sheaff brought the glow and freshness of a successful effort, with all of the romance, novelty, and picturesqueness of the railroad. Vanderbilt's surrender of his will to assist carried with it the devotion of his name, his influence, and his means. If either of these human elements had been lacking, how different the results might have been! The first fruit of this happy combination of forces was when he found a room in the basement of the Grand Central Station in which gospel meetings for railroad people were begun and a modest reading room opened. The room was a long, poorly-lighted affair, with a series of vaults behind it. These were used as store rooms and a small closet-like apartment was fitted up with a couple of zinc bath tubs, supplied only with cold water which was brought to the requisite temperature by the injection of live steam

after the tub had been filled. The platform was at one side, and over it was painted the motto:

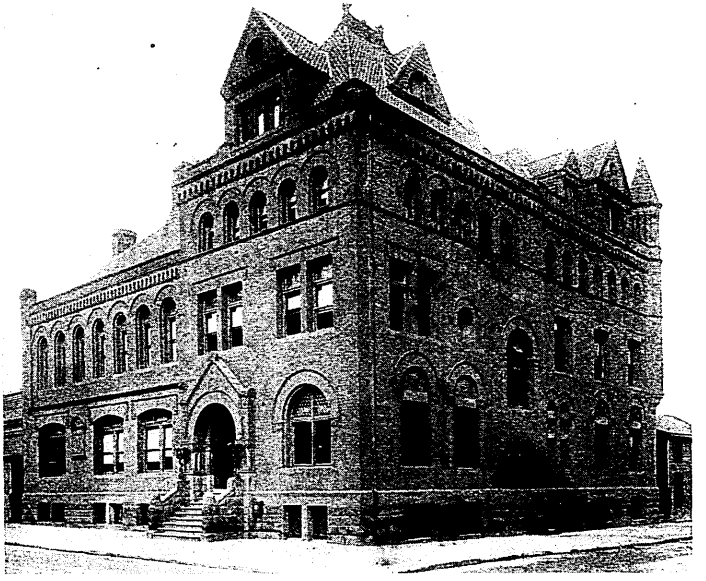
"We live . . . in thoughts, not breaths;
In feelings, not in figures on a dial.
. . . He most lives
Who thinks most, feels the noblest, acts the best."

In those days there were no club features in any Railroad Association. It was in one of the vaults connected with the basement room of the New York Railroad Branch that the first attempt was made to provide the railroad men with facilities for warming their meals. A gas stove was installed and dishes provided and the services of a woman, the widow of a railroad employe, secured to keep the place tidy. Out of such beginnings have grown all of the restaurants, not only of the Railroad Associations, but of the City Associations as well.

Mr. Morse has told how Mr. Vanderbilt had been favorably impressed with the presentation of the Cleveland work at the meeting in Jersey City, and the fact that Mr. J. H. Devereaux, the president of the Big Four System, had befriended the Association at Cleveland was also an influence in inducing Mr. Vanderbilt to become identified with the railroad work in New York. Mr. Stokes's name appears as a member of the committee appointed to conduct the Railroad Reading Room, for this was the early designation of the Association, as it was not thought wise at first to use the Association name, and not until the early 80's was the full title, "Railroad Branch of the Young Men's Christian Association," employed. Indeed, we are now told that not a few of those then in authority felt that it was a temporary undertaking which would soon disappear.

As soon as entertainments became a factor of the Grand Central work Mr. Stokes entered actively into that department, securing the best known amateurs of New York to entertain the railroad men. In this way scores of New York's best people came into contact with the railroad work. He also invited many prominent railroad owners to attend these entertainments and the various meetings and lectures, and so sought to awaken their interest. Russell Sage, Jay Gould and the younger members of his family, and Cyrus W. Field, who at one time controlled the Elevated Railway System, were among those who first saw a Railroad Young Men's Christian Association at work in the rooms in the Grand Central Station.

In influencing Mr. Vanderbilt, Mr. Stokes was influencing not only the first conspicuous railroad owner in New York or elsewhere who had identified himself with the Railroad Department, but one without whose influence a favorable beginning would have been impossible. The Railroad Committee in New York was made up entirely of business men, with Mr. Vanderbilt as the chairman, and he was for a time the only railroad official of the group. Gradually the work itself developed, and as it did so it found new friends among the officials and among the men. Succeeding the first two generations of the Vanderbilt family, Cornelius became the head of the Vanderbilt System. He was soon (1879) elected a member of the International Committee and made chairman of its subcommittee on railroad work. As the Association enlarged its operations his interest in it deepened and his personal and official support was given freely. One after another Railroad Associations were formed at the various terminals of the Vanderbilt lines, and in the early days the support of Mr. Vander-



NEW YORK CITY RAILROAD ASSOCIATION BUILDING



CORNELIUS VANDERBILT

This beautiful building, later supplanted by the Park Avenue structure many times its size, was erected at the personal expense of Cornelius Vanderbilt in 1887. It was the first adequate building designed and erected for a Railroad Association. Following Mr. Vanderbilt's action and advocacy, railroad companies and individuals have since devoted nearly $8,000,000 to the erection of such buildings on nearly every road in the country and appropriate some $500,000 each year to their maintenance.

Mr. Stokes was a member of the Committee of Management of this Department from its inception to his death.

bilt and the companies controlled by him was much more general and generous than on other lines.

The work of the New York Branch was very influential in the early days, chiefly because of Mr. Vanderbilt's connection with it. Chauncey M. Depew, then popular and afterwards by far the most popular after-dinner speaker of his time, gave his constant cooperation, and was one of those influenced by Mr. Stokes's spirit and example. The New York Branch blazed the way for new forms of work. The Railroad Men's Building, Mr. Vanderbilt's personal gift, opened in 1887, was the first modern Railroad Association building to be erected containing dormitories and lunch rooms. It set the standard for all that have followed, and will probably never be equaled in the simple yet elegant beauty of its design and furnishings. The anniversary meetings were notable occasions. At them Mr. Vanderbilt read his annual report and invariably Mr. Depew was the principal speaker. Men of prominence in railroad and business life were invited and became interested in the Association work. At these anniversary meetings Mr. Stokes was always present, and their influence in extending the work to other railway centers was widely felt. With practical railroad officers an example of what can be done is always more convincing than the most eloquent appeal—and the presidents of many of the large railway companies came to speak at the anniversaries and to see what had been done.

During all this time, and indeed until his death, Mr. Stokes continued as a member of the Committee of Management in New York, attending its meetings and cooperating as far as he could in all of its labors. As the work developed and the railroad community under Mr. Vanderbilt's patient, consecrated leadership became

fully convinced of its value, Mr. Stokes became less prominent, but for many years he had the distinction of being the only business man in the New York Committee of Management except the president of the City Association who held his place *ex officio*. He succeeded in securing from the Fields, who were at the time in control of the elevated railroad, an appropriation for the employment of a secretary, and E. L. Hamilton, now head of the International Railroad Department, actually took up his duties in that capacity. A change in control of the company led to the abandonment of the scheme.

Mr. Stokes's interest in the railroad work led him to seek to bring its influences to bear upon those countries of Europe in which he aided in the development of the Association. He supported Mr. C. J. Hicks in his visit to the Russian Empire at the invitation of the Minister of Railways, and he assisted in bringing two delegates from Russia to attend the Railroad Association Conference at Philadelphia in 1900. These delegates were the official representatives of the Russian Government and they paid visits to the principal railroad centers where branches of the Association existed. At the same conference Mr. Geisendorf represented the German Railways. Representatives of the Railway Mission of Great Britain were also invited to visit America and to attend the railroad conference at Detroit, Mich. Those who were present at a farewell breakfast given by Mr. Stokes will recall his delight when the Scotch delegate, in thanking Mr. Stokes for his kindness, said in the broadest Scotch: "Afther we ha' gone please think o' us as twa men determined to do the devil definite damage."

In Association circles James Stokes will be remem-

bered for many acts of generosity. Buildings of good design stand as his monument in many cities—in Berlin, Petrograd, Paris, Rome, and New York—and young men speaking a variety of tongues will repeat his name to one another as they pass in and out of their doors. These things are sure to happen. But those who know what it was that gave the Railroad Associations their strongest impulse when they were feeble and without influence will pay tribute to Mr. Stokes for his foresight and prophetic vision in helping those who launched the movement, and especially in seeing that Cornelius Vanderbilt had qualities and position which would enable him to lead the enterprise to large and lasting success.

The trouble with many men is that when they think of a business venture—some enterprise in finance, commerce, or industry—they lay hold of the strongest men and seek to make their powers tributary to the scheme; but when religion, philanthropy, or public service needs leadership or support, their minds turn to men of mediocrity rather than to those whose personalities are outstanding or those whose cooperation would insure a large and growing triumph. James Stokes, having given himself to the service of his Lord, helped princes to pay tribute and men of wealth to consecrate themselves and their means to Christ's work for men. And it is always God's way that such service multiplies influence in an altogether disproportionate manner. "One shall chase a thousand and two put ten thousand to flight."

V

THE MOST INTERNATIONAL MEMBER OF THE INTERNATIONAL COMMITTEE

RICHARD C. MORSE

We were boy schoolmates, James Stokes and the writer, in a private school on Irving Place in New York City before the year 1850, when neither of us had attained the age of ten years. Our parents and families were connected with the Madison Square Presbyterian Church. In our boyhood during the pastorate of Dr. William Adams, we were fellow-members of this church, and when in 1869, at the age of twenty-eight, I accepted the call of the International Committee to become its "General Secretary and Editor," Mr. Stokes was the member of that Committee longest and best known to me. For nearly fifty years, to the end of his life, we continued together in this international fellowship.

But long before I joined the New York City Association, in 1867, his name had appeared among its members in 1862. In the strong and happy reorganization of that Association after the Civil War he took an active part. Though in age as yet but a young man in his early twenties, he had enlisted with that group of remarkable young men, a little older than he, who built up, for New York City and the whole world Brotherhood, the fourfold work. Among these we find William E. Dodge, President; Morris K. Jesup, Vice President; J. Pierpont Morgan, Treasurer; Cephas Brainerd, and

John Crosby Brown, with Robert R. McBurney, who, as employed officer, was beginning to make the work his vocation and life work. Over and over again I have heard them say—as do all greatest builders: "We builded better than we knew," for they were in fellowship and cooperation with the supreme Master Builder of time and eternity. They were at work upon His program. This young associate continued in the work and its leadership until the end of a long life, serving with a growing vision unmatched by any other layman. He tarried with us long enough to see this fourfold work planted in practically all the capital and principal cities round the world. To his other intercontinental tours he added late in life a leisurely round-the-world visitation, in company with his devoted wife, of these cities, in some of which he himself had done the planning and the planting. It was the distinction of Mr. Stokes in his contribution to this half-century continent-wide extension in North America and world-wide expansion on other continents, that he continued throughout and to the end in close and intimate fellowship and consultation with the most elect of these leaders and with the growing band of their associates lay and secretarial. To every sound new departure from this original connection with the membership and directorship of the New York Association, even though tested before he committed himself to it, once committed he was there to stay.

After he had been for three years a director, in 1866 the International Committee began to be experimentally located in New York City and some of the directors were needed to man the Committee. He was one of those enlisted. With both directorate and Committee he continued more than half a century, to the end of

his life. In each he was one of the most active members, faithfully present at the meetings in the city and the sessions of the International Conventions, deeply interested in every phase of the work, sympathetically and promotingly identified with each forward step taken in the steady development of the whole growing work. This gave vitality and force to his leadership in the International Committee and to his promotion of its continental and world work. He carried the best traditions and spirit of the local work into the overhead administration of Association supervision around the world.

Equally, in 1876, when the Committee's first secretary for work among colored young men, and in 1877, when the first International railroad and student secretaries were secured—in all three of these early new departures it was from him that the first movers obtained generous sympathy and cooperation.

In the eighties, in response to urgent demand and prayerful appeal for divine help, began to appear vocational men for each feature or department of the fourfold work, beginning with the Physical Department. A secretary for the physical work was followed by an International Educational Secretary in 1893, and by the religious work specialist some years later. These years also were marked by the beginnings of the work for boys. To each call from the beginners Mr. Stokes was responsive with a practical sympathy and cooperation.

During all these thirty years (1870-1900) the central solicitude of the Committee, as of the Brotherhood, related to the pervasive spiritual work needed for the ultimate efficiency of every part and agency. Dwight L. Moody's vital lifelong influence and sympathy were



INTERNATIONAL CONVENTION PIONEERS—PHILADELPHIA, 1865

Cephas Brainerd (center), Robert R. McBurney at his right, James Stokes (upper left), Verranus Morse (lower left), John Wanamaker, then general secretary Philadelphia, third from upper right.

felt throughout the movement most helpfully. No member of the Committee valued and welcomed this help more earnestly than Mr. Stokes. It was in this most vital part of the work he was most deeply interested and tried to make his influence felt. His personal friendship with Mr. Moody deepened his own spiritual life and also the intensity of his own convictions concerning the primacy of the Association's spiritual and character-making objective.

From this brief glance at the development of the Association movement it is evident that it was in these thirty years of new departures that the foundations were laid for building that great expansion of the movement on this continent and throughout the world which so promisingly has begun in the first two decades of this century. It is an expansion which in its turn gives evidence of the wisdom of those who planned and carried forward these wise departures.

While in this nascent period Mr. Stokes made his great contribution to the work on this continent, he also in these years laid the foundation for that special distinctive achievement in which he was most prominent as an Association leader.

The Jubilee International Convention of the North American Associations was held in June, 1901, in the city of Boston where fifty years before the first Association was organized in the United States. To this convention—much larger than any one of its thirty-three predecessors—2,500 representatives came from over 500 Associations. Two of the most impressive features of this historic memorial meeting were contributed by Mr. Stokes. One of these was the program of the praise and thanksgiving service of the opening session of the convention in Trinity Church, conducted

by President Charles Cuthbert Hall. It was owing to the solicitude of Mr. Stokes in making the arrangements that this most solemn and impressive service of prayer and praise was planned and most happily and devoutly carried out.

It was also owing to his generous provision that a group of delegates from eight countries of Europe crossed the Atlantic and gave to the convention one of its most interesting and stirring sessions. Both achievements indicated how vigilant, incessant, and generous was his solicitude to render service to the whole brotherhood at home and abroad in every way in his power. Impressive evidence of this world outreach of the Association Movement was given at the farewell meeting when, in rapid succession in nineteen languages, the foreign delegates one by one each in his own language uttered the words: *"One is your Master even the Christ and all ye are brethren"* and the whole convention followed in singing, "Blest be the tie that binds our hearts in Christian love."

Above every other member of the International Committee he was identified throughout his life with the international influence of the North American Associations and their work. Before the Committee had any employed officer, he was its secretary in charge of foreign correspondence and visitation. To the early convention of 1869 he reported an extended, unprecedented tour of visitation among the Associations then existing in Europe and in Mediterranean lands. It was a tour including London, Liverpool, Edinburgh, Glasgow, Dublin, Paris, Nice, Strasbourg, Naples, Venice, Florence, Alexandria, Smyrna, Athens, Geneva, and Lausanne.

These visits became for him and the Committee the

basis of an extensive correspondence in these early years of our World Association Movement. In his own life work they laid the foundation for the intelligent, progressive interest which he took during the following decades in promoting the extension of the methods of the American Associations to the young men of France, Italy, Russia, and other countries. This interest of his, especially in France, had an ancestral, patriotic origin. When Lafayette visited the United States in 1824, the father of Mr. Stokes was a boy and was taken to one of the receptions given to this honored guest of the American people. The child so attracted the attention of the distinguished Frenchman that he saluted him with a kiss—a greeting which remained vividly in the recollection of the boy during his life. Indeed, both the mother and father of Mr. Stokes were prominent among the American friends who took a generous interest in the support of the American Chapel in Paris and other similar international endeavors.

For several years, during the zenith of the German emigration to our country, when more emigrants were coming to us from there than from any other nation, German-speaking branches were formed for two decades (1874-1894) in the German centers of our principal cities by a German-American pastor and evangelist of remarkable ability, Reverend Frederick Von Schluembach. During the Civil War (1861-5) he served efficiently as an officer in the Union Army. The excellent branches he established as a secretary of the International Committee in our cities accomplished a good work for a time as German-speaking centers, until they became, by the action and preference of their leaders and membership, English-speaking centers, making use as occasion called for, of the German lan-

guage. But at the close of his Association service in his adopted country, Secretary Von Schluembach returned to Germany for a period long enough (1882-3) to establish at Berlin and at Stuttgart, the capital of his native Würtemburg, the *Christlicher Verein Junger Männer,* an organization following in principle and method the German-American Young Men's Christian Association he had established in our own cities. In all this work of Secretary Von Schluembach, Mr. Stokes took a generous and practical interest, especially in the successful effort to secure the fund needed for the building of the German-American Branch in his own city of New York, now the East Side Branch.

In later years the French Branch with its excellent building was even more indebted to him for the generous, indispensable cooperation which enabled its leaders to organize and carry on their efficient work among our French visitors and fellow-citizens.

The earlier international endeavors of the most international member of the International Committee were preliminary to his latest and far greater achievements, for they led Mr. Stokes, when he came into possession of the fortune received from his father, wisely to plan and generously and patiently to carry out a program of remarkable service, especially to the young men of France and Russia.

His plan for France matured in the summer of 1886 when I was setting out for Geneva to attend in that city a special meeting of the World's Committee. To the work of the Committee, ever since its first appointment, he had been a generous annual contributor. Later, in 1888, he was chosen the American member of that Committee and continued in office to the end of his life. He authorized me on this journey of 1886 to

make inquiry in Paris concerning the Association, and its secretary, Mr. Vander Beken, who was also a worker in the McAll Mission. I was to arrange for this secretary to come as Mr. Stokes's guest to the American Associations for a six months' visit, including a term of study at the Training School in Springfield. As a result of my visit to Paris, Vander Beken accepted the invitation extended to him. Additional help now came from Mr. Stokes.

Owing wholly to his own faith and persevering search, he found in New York City, at our very doors, a person who had not been discovered by the Secretarial Bureau—Franklin Gaylord. He was a graduate of Yale in 1877, and a Christian worker, with theological seminary training. But his essential qualification, not possessed by any Association secretary of rank on our roll, and giving distinction to Mr. Stokes's discovery of him, was his excellent command of the French language. This he had acquired by a residence in Paris, during which he had been active in the management and work of the American Chapel in that city. In that church, for many years, members of the Stokes family had been interested, and from one of its former pastors had come to Mr. Stokes the timely suggestion of Mr. Gaylord as a candidate of promise for the work in Paris. Vander Beken during his stay in America met Gaylord and became eager for his help. Through the generous provision of Mr. Stokes, Mr. Gaylord was willing, for the time at least, to become the helper needed in the work of the Association in Paris. A better location for rooms was essential to success and toward this Mr. Stokes was willing to give additional help. Gaylord began work in Paris in 1887, and it was soon seen by Mr. Stokes that temporary help from

one who had had longer experience in Association work would be of great value to both Gaylord and Vander Beken.

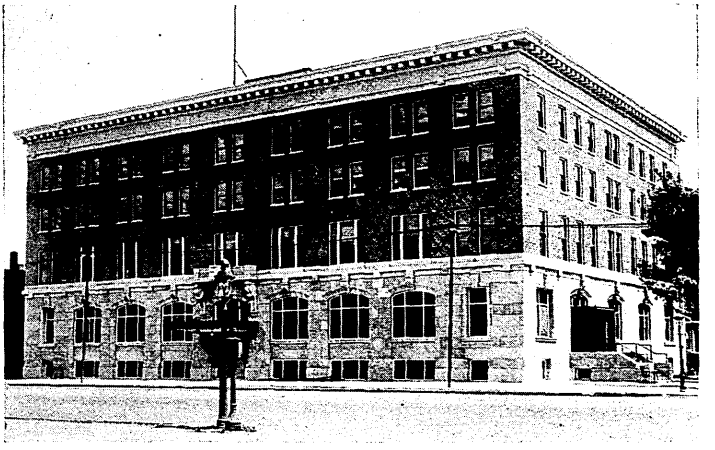
This help he urged me to give, asking me to go to Paris for that purpose. To such an absence abroad on my part the Committee would not consent, so the appeal was transferred to my associate, Mr. Thomas K. Cree. The Committee yielded to this second choice, but Cree seriously hesitated. Without any knowledge of the French language, a stranger and a foreigner, he was naturally distrustful of his ability to justify the expense involved. It certainly seemed venturesome to himself and his counselors; but again Mr. Stokes's wise persistency prevailed, and Cree joined Gaylord in Paris. The two American workers proved to be a rarely effective combination. The rest of this story can be more fittingly told by Mr. Gaylord in his contribution to the composite sketch of the life and work of the friend with whom we both were intimately associated.

What most deeply impressed me in my relation to these two leaders and in my intimate contact with Mr. Stokes and with his leadership in work for young men in Christ's name, both at home and abroad, was his wise choice and generous support of the men he associated with himself—both laymen and employed officers—in the widely planned undertakings upon which he entered. Once having made these choices, he perseveringly and generously continued his essential cooperation—often in the face of obstacles that were discouraging and, seemingly to his advisers, prohibitive of success. The results achieved justified the wisdom of his many choices in these and other undertakings.

The discerning solicitude of Mr. Stokes reached out posthumously beyond the bound and limit of his mortal



ORIGINAL GERMAN BRANCH BUILDING, ST. LOUIS, OF 1889



"NORTH SIDE" OUTGROWTH OF THE ST. LOUIS GERMAN BRANCH

In the decade between 1880 and 1890 many German branches sprang up in leading cities with great German-speaking populations. These were a direct outgrowth of the German Branch in New York City and promoted by the International Committee for foreign-speaking men in America.

life, and in the final disposition of his property substantially his whole fortune was, with wise forecast, devoted to the continuance after his death of the beneficent work and the efficient workers it had been the principal effort of his life to sustain.

VI

MR. STANDFAST OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

LUTHER D. WISHARD

"So they (Bunyan's pilgrims) went on, and looked before them: and behold they saw, as they thought, a man upon his knees, with hands and eyes lift up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done he got up, and began to run towards the Celestial City. Then Mr. Great-heart called after him, saying, 'Soho, friend! let us have your company if you go, as I suppose you do, to the Celestial City.' So the man stopped, and they came up to him. But so soon as Mr. Honest saw him he said, 'I know this man.' Then said Mr. Valiant-for-truth, 'Prithee, who is it?' ''Tis one,' said he, 'that comes from whereabouts I dwelt. His name is Standfast; he is certainly a right good pilgrim.'"

On my return from South Africa in the autumn of 1896, I received a letter from one of the leaders of the Student Christian Movement which I had organized there during that year, containing the following sentence in appreciation of the International Committee of Young Men's Christian Associations: *"New York City is surely located at the highest altitude on our planet because your horizon is so wide and commanding that you apparently cover the entire world."*

The writer is not seriously open to the charge of hyperbole. The young Africander's opinion has been variously expressed by more than one subject of the

International Committee's oversight throughout the world. He is not alone in his recognition of the Association Watch Tower, which figuratively overtops our Metropolitan and Woolworth buildings. It may be confidently asserted that nowhere on earth is there a group of men more alert to the conditions and needs of the whole wide world. One meeting these men only on the Board of Trade, in their law chambers and consulting rooms, in the counting rooms of the great mercantile houses, in the offices of the great trunk railway lines, may detect nothing in their expression, manner, or conversation indicative of their fundamental motives and life aims. They cannot be identified, as Michael Angelo is said to have been by his upward look contracted from his lifelong work of artistic ceiling decoration. Their eyes are not, like Dickens's Bunsby, fixed upon the coast of Greenland; and yet, if we could glimpse their inward eye and follow its sweep of vision, we would often visualize scenes scattered all the way between Greenland's icy mountains and India's coral strand. The feet of these men are planted firmly on the earth, but their heads brush the stars. Surely their citizenship is in Heaven, whose chief Personality so loved the world that time's calendar today divides history at Bethlehem by the mystic letters B. C. and A. D. There is nothing greater in our quarter of the solar system than our world. No one of my business acquaintances more truly believed this and more fully made this belief the salient fact of his life than James Stokes. Others, associated with him on the International Committee, often scanned the world field from the Watch Tower; but, as I seat myself this afternoon of a November day, as I pause at my mid-afternoon of a somewhat strenuous life to live over again and pen-

sketch a few of the outlines of the rather composite personality of my friend, I am sure I am not giving way to a passion which too often blurs post mortem appreciations, when I firmly declare that no member of the Committee—the Committee which I knew and served from the late seventies to the late evening of the old century—is more justly entitled to the name with which I have been pleased to introduce him in the text of this appreciation. I wonder whether the seer of Bedford jail had any specific personality in mind when he christened one of his pilgrims Standfast. If he never found anyone on earth who fully merited that name, and has not yet fixed it upon anyone in Paradise, I may, and that before very long, take the liberty of introducing my dear friend Stokes to Bunyan under this cognomen. And, if Bunyan chooses to listen, I can reenforce my characterization along some such lines as the following.

In indicating, with a stroke of the pen, the crowning quality of his personality, I do not in the least ignore or minimize the degree in which the quality of steadfastness marked more than one of the now historic group which made up the Committee three and four decades ago. Cephas Brainerd, Robert R. McBurney, William E. Dodge, Benjamin C. Wetmore, Cleveland H. Dodge, Henry H. Webster, Richard M. Colgate, Richard C. Morse, Cornelius Vanderbilt, James Stokes! Was ever a great world movement led by ten braver, more faithful men? Steadfastness of a high order entered into the moral fiber of each of that vanguard of leaders; but, as I recall a thousand and one incidents in contact with them, and seek to characterize and interpret each one of them by one outstanding, dominating quality, Bunyan's allegorical spirit seizes and controls my hand and the letters of Stokes's short, terse,

strong, monosyllabic name, dissolve into Standfast. It was this quality which Brainerd had in mind, when he said to me at the close of one of our many midnight parleys, "Jim Stokes has taken hold of the work in France with his bulldog grip and he'll never let go; an Association movement in France is now assured." It was this sort of tenacity which I had in mind when I wrote one of our leading merchants, whom I was trying to enlist in generous support of the Association movement in Asia, Africa, and South America, that my greatest need or rather the greatest need of the International Committee's foreign work was a James Stokes.

Ordinarily such a tribute should be somewhat orderly, after the fashion of a well-tended garden; and yet, I am strongly drawn to the old-fashioned garden. Mr. Stokes's life was not laid out in rows. His big heart, his impulsive addresses, his hearty letters, his earnest deeds, were not characterized by over much system. Spontaneity and informality were dominating features of his life work. I am reminded, however, as I glance at the wording of the special phases of his unique life which I am asked to discuss, that I must not give free rein to memory, but must rather concentrate upon his place in the history of the American Association in the universities of America and the world, and of the adaptation and transplantation of the American Association idea to the cities of non-Christian and semi-Christian lands.

His relation to the Association in American universities consisted chiefly in his steady participation in the discussions and decisions of the International Committee, relative to its program of extension and development, which program was fairly launched in the summer and autumn of 1877. Inasmuch as the field secre-

taries were never present at the Committee's regular meetings, I am unable to recall and record the part taken by any member of the Committee, excepting those members who composed the special departmental committee, namely the college subcommittee, with which I very frequently conferred. Now and then questions and policies of very strategic importance, discussed and decided by the general Committee, were reported to the departmental secretaries. It is impossible that a college alumnus, like Mr. Stokes, should not have taken a very active hand in all discussions and actions relating to the student work.

No one could have been more interested than he in the negotiations which led to the union of the religious society in Princeton with the American Young Men's Christian Associations. He would also have entered most heartily into the discussion of all questions leading up to the student conference at the International Convention in Louisville in June, 1877.

It was at the Louisville Convention that I first met him. It was my second convention. Practically all of the delegates were strangers to me. It is impossible that I should at this date recall the faces and voices of many of them. The members of the old guard whose presence I most vividly recall included J. V. Farwell, Charlie Morton, W. W. Van Arsdale, and Robert Weidensall of Chicago, L. W. Munhall of Indianapolis, Thane Miller of Cincinnati, S. A. Taggart of Pennsylvania, George A. Hall of New York, John Hill of New Jersey, and the New York City delegates, McBurney and Morse (whose names always flow together and will probably continue to be connected in Jerusalem the Golden), Anthony Comstock, and James Stokes. Nothing less than a striking personality could have chal-

lenged the attention of a Princeton student who was cautiously feeling his way into the Brotherhood. Mr. Stokes had such a personality. I recall forty-two years later, his face, his dress, his voice, his very pose on the platform. He was a handsome young man, and, as George Adam Smith wrote, in his imperishable biography of Henry Drummond, "he considered it worth while to dress well." Stokes always liked to see a man well groomed and quite startled me at least twice by his frank and favorable comment upon my improved upholstery, which confirmed the opinion that careless disregard of the conventionalities of dress is not a necessary mark and accompaniment of greatness. Dead in earnest conviction and sincerity characterized his participation in the convention's discussions. No one entered, and no one could have entered, more intelligently and more sympathetically than he into the convention's action inaugurating the Intercollegiate Movement.

I met him not infrequently that autumn and winter. I retain one very distinct and pleasing impression of him, taking a free and very effective hand in an animated tilt on the occasion of an Association conference at Poughkeepsie during the early spring of 1878. A representative gathering of gentlemen was assembled in a leading home of the city to hear of its field, service, and financial needs. The Railroad and College Departments of the Committee were both of recent origin and were duly presented. My somewhat eager emphasis of the superior effectiveness of the Young Men's Christian Association as contrasted with the work of the old religious societies in the colleges, awakened some jealousy in a venerable college alumnus who was apparently temperamentally prejudiced against innovations.

He accordingly opened upon me a barrage of critical innuendos designed to weaken any favorable impression my advocacy had evidently made. I was at considerable disadvantage in a passage-at-arms with the doughty old pulpiteer. Blücher was not more eagerly welcomed by Wellington than Stokes was hailed by the *novus alumnus,* when he came suddenly to my rescue and amused and entertained the audience and put to rout the critical doubter. What Stokes ably began was signally completed by a lithe, black-haired, snapping-eyed Yalensian, who ever fought his best when the firing was hottest. We called him Dick. To the Association men of those olden golden days, Richard C. Morse will always be remembered as Dick Morse, and Chevalier James Stokes will always be Jim Stokes—the name we lovingly gave him in those days of familiar militant comradeship.

This is not a biography; it is only a sheaf of memories gleaned at random from the harvest field of his fruitful life. I must hasten, therefore, to touch upon the beginning of Mr. Stokes's greatest achievement. I refer to his championship and promotion of up-to-date Association work in Europe, beginning with Paris. I was first brought into actual touch with this work in the spring of 1888. I was completing my arrangements for my long contemplated inspection tour of the leading colleges and cities of Asia. It was considered wise to preface the Oriental tour with a brief study of the Associations of Great Britain and also a tour of the university centers of Great Britain, France, Switzerland, and Germany for the express purpose of inviting students to attend the Northfield Student Conference. Mr. Stokes, knowing of my intended tour, conferred with me frequently and fully concerning his program

and proposals for the Paris Association, where he had already sent a competent representative in the person of Mr. Gaylord.

He was deeply concerned over the conditions then existing in Paris. His fears, as I found on my arrival, were only too well grounded. The Association in Paris had been conducted on lines not calculated to enlist the young men of the city. The Association had depended largely upon funds and supervision from London. Its membership was accordingly largely composed of young Englishmen temporarily residing in the Parisian capital. Their longer acquaintance with Association methods, growing out of their former connection with the British brotherhood, naturally brought them to the front in local management. This tended to relegate the Parisian young men to a secondary place in the organization. Mr. Stokes was strongly convinced that what Paris needed was an Association composed exclusively of young Frenchmen. He believed that foreign young men should be provided for in a branch Association, or possibly in a departmental work in the French Association. This readjustment he clearly saw involved delicate tactful negotiation. British sympathy and cooperation must be maintained in behalf of foreign young men residing in Paris; but even at the risk of slightly alienating British financial support, the French must have an Association composed of themselves, managed by themselves, and adapted to themselves. I had rarely been charged with a more complicated task. I had been partially fitted for it by two years' strenuous work of separating the young men and young women who had drifted together in the membership of the college Associations in the middle west. It was in connection with my Parisian mission that I had my first deep insight

into the hard common sense, steadfastness, and broad vision of James Stokes. He was too generous to take any undue advantage in the controversy, which his financial strength gave him. He insisted that I base my chief appeal upon the real merits of the case *per se,* viz: the advantages attaching to separate membership. I am not expected in this place to elaborate the details of this mission, but simply to touch its high points and remark that his plans prevailed and Paris has had for many years one of the foremost Young Men's Christian Associations of Europe.

Neither Mr. Stokes nor I clearly anticipated the eventful effect of my European tour of 1888 upon the university life of Europe. I was, however, able to submit to him and his associates a proposal, on my return from Europe, which resulted in sending to Paris, Mr. James B. Reynolds of Yale, whose three years' study and preliminary work paved the way in the most real sense for the strong student Christian movements which have for nearly a generation influenced the religious life of the universities of Great Britain and the Continent. Mr. Stokes followed Mr. Reynolds's preparatory work with the keenest interest. It has been refreshing to me to go over their correspondence recently and confirm the deep interest with which he followed the seed planting of the Christian Movement in the universities, whose vital relationship to the Association among young business men no one foresaw more clearly than he. The prescribed limits of this chapter prevent lengthy discussion of his relationship to the European student Christian uprising; but his sympathy in the beginning, his cooperation financially, and his uninterrupted interest, up to the very end of his life, cannot be overstated.

I now pass to the very close connection which he maintained with me from the very beginning to the close of my tour of the student and city centers of Asia. This tour depended financially upon a small and select group of eight business men residing in Boston, Brooklyn, Cohoes, Philadelphia, Chicago, and Milwaukee, all of whom, except Mr. Stokes, were definitely solicited for annual contributions to cover the expenses. Mr. Stokes did not wait for an appeal. His keen sympathetic eye, ever on the alert, from the Watch Tower, quickly sensed the situation and the need, and just previous to my departure for San Francisco he asked me in his gracious, modest, and off-hand manner how the campaign fund stood. When I named the figure he playfully remarked that I was understating the amount, as he knew of an additional annual subscription which substantially increased the fund. Dear old Stokes! He was literally, as the word "cheerful" should be translated, an "hilarious giver." If God's love for such hilarity is measured by its degree and continuity, He surely loves James Stokes.

The only condition which he exacted of me, aside from wise use of the fund, was an occasional letter. It was a pleasure to write to him. I knew he would read and answer. Not all of my financial supporters replied regularly to my dispatches hurled from the firing line, but Stokes wrote not infrequently. I well remember writing into the "wee sma' hours," one bleak December night in San Francisco, to a chosen few of my closest friends, including Stokes. It was a pleasure to turn up the letter and his reply a few days ago. He gripped my heart that winter night. Was a telepathic wireless flashed from his Park Avenue home to my room in the Occidental at the Golden Gate? I knew that few of

my old associates were following our outgoing steamer more prayerfully than he. Not even the great sorrow that overshadowed his home at that Christmas-tide so absorbed his thoughts as to prevent their overflow of sympathy to us who were going down to the sea in ships. If I had never realized it fully before, I knew that last night in my "ain countree" the big place that James Stokes filled in my heart as I wrote him good-bye.

It is not possible in this brief chapter even lightly to touch upon our relations by correspondence during the next four years. I must, however, allude to an incident which occurred just prior to our sailing from England on our return home. I had written him a few weeks before in Constantinople at a time when my heart was very sore because of the fear that if I remained in Europe long enough to finish my work I would probably not reach home in time to bid good-bye to my dying mother. My fears were sadly realized. At that particular time my traveling fund was running low and my intimacy with Mr. Stokes fully justified an allusion to the fact. I shall never forget the time and place when and where I received his reply, which was forwarded to Dumfries. It was not the generous check which the letter contained as much as the hearty words of sympathy and cheer which refreshed our spirits like a draught of cold water from one's native spring. "Words fitly spoken are like apples of gold in baskets of silver." James Stokes scattered golden apples from his ever full basket all around the world.

Literally around the world; for he was one of the first three Association men actually to circumnavigate the world in a thorough tour of investigation and propagation of tested Association principles and programs. He



FOUR GENERATIONS OF STUDENT ASSOCIATION SECRETARIES
Robert Weidensall, Luther D. Wishard, Charles K. Ober, John R. Mott. Photo about 1900.

was preceded in such a mission only by the writer who made the pioneer tour during the years 1888 to 1892 and by John R. Mott in 1895-97. His tour, like that of his two predecessors, was fully considered in advance and carefully planned.

It is a matter worthy of special emphasis that Mr. Stokes was the first lay member of the Young Men's Christian Association who made such a journey, and that he made it, of course, at his own expense. The writer once playfully saluted him as a "self-supporting native worker." He acknowledged the sally with his characteristic, old time, hearty laugh. This was strictly true. Christianity was his business, and, unlike William Carey, he didn't have to "make shoes to pay expenses." A considerable number of business men have, in recent years, visited strategic points in the Association world; a few have probably encircled the world; but it should not be forgotten that James Stokes was the first lay member of the world Brotherhood to make the journey and make it thoroughly and studiously and at his own charges. The Order of Self-Supporting Native Workers contains a goodly fellowship, including Theodore Roosevelt, Henry Drummond, and the Earl of Shaftesbury. May their tribe increase. They shall shine as the stars forever.

It was in the summer of 1896 that Mr. Stokes embarked from San Francisco upon a two years' tour. This brief monograph can touch only the high points of his journey. In referring to his letters and reports, one is impressed with the fact that the maze of bewildering natural scenery, Oriental architecture, ancient civilization, customs, costumes, venerable religions, and the thousand and one characteristics which differentiate Asia from the West, never for a moment obscured

his vision, which was ever fixed upon the young men of the East. Hawaii's volcanoes, Japan's Fujiyama and Inland Sea, China's overflowing cities, lacework of canals, and towering pagodas, India's Himalayas and Taj Mahal, Egypt's Pyramids, Palestine's memories, filled and thrilled his sympathetic nature, but the young men of Asia and their redemption absorbed him almost to the exclusion of everything else; their needs, their part in Asia's uplift, their fraternization with the young men of the West constituted the crown of his inquiries, his proposals, his counsel, his beneficence.

His old comrades in arms may be surprised, but all will be profoundly interested, especially at this time when the world's council chambers are echoing and reechoing with the discussion of a Peace League, to know that, during the closing months of his tour, Mr. Stokes conversed and corresponded with British statesmen concerning Anglo-American political relations. He saw from afar what the world's greatest Armageddon has brought nigh to us, the good time coming, when

> "Man to Man the warld o'er,
> Shall brothers be for a' that!"

when a Parliament of Mankind, the Federation of the World, shall consign war to the limbo of medieval brutality; when the old and the present systems of feudalism, with their multitudinous conflicting and contending divisions, shall have been conciliated, harmonized, and united; when the principalities, the powers, the rulers of the darkness of this world shall be confronted by an all-conquering host, mobilized from all nations and peoples and tongues, from whose vanguard a nail-marked hand waves a flag.

It was my rare privilege to witness personally one of

the most impressive incidents of Mr. Stokes's exceptional career. He so highly appraised and magnified the Young Men's Christian Association that he believed the best memento he could bestow upon the sovereigns of Great Britain and Europe, whom he personally visited, was a handsomely bound copy of the Report of the International Convention in 1901, which commemorated the completion of the first fifty years of the work of the Association in America. He had given copies to the Czar of Russia, the German Kaiser, and King Edward. He determined to signalize the occasion of the jubilee anniversary of the Washington City Association by presenting a copy to President Roosevelt. He was accompanied by a small group of Association men. Nothing could have been more appropriate than his presentation address, in the course of which he referred feelingly to his membership as a child in the Sunday school superintended by Mr. Roosevelt's father. In that address James Stokes arose to the very height of his public utterances. The President was visibly affected, so much so that he enjoined secrecy upon the reporters present while he poured forth for twenty minutes a perfect torrent of such appreciation of the Association as I have never heard equaled; and I have heard from several crowned heads of Europe very impressive expressions of appreciation of the great Brotherhood. Among other things Mr. Roosevelt said, "Don't hurry away; I want to have a real heart-to-heart talk with you men. I am continually called upon to review all sorts of delegations representing all kinds of enterprises. Too often, I am sorry to say, these representatives seem only intent upon benefiting their own poor little souls. You men, however, are only aiming to help the other fellow; and by George! it's a privilege to greet you and

linger here with you and tell you how much I believe in you."

An appreciation of James Stokes would be utterly incomplete which did not take account of his old-fashioned, childlike, unswerving confidence in and dependence upon the Holy Scriptures as an infallible rule of faith and practice, as the all-sufficient manual of the Christian workman, fully inspired and adapted to all sorts and conditions of men in all the world throughout all time. I am not aware that he ever took much time out of his busy life to consider and refute destructive criticism. My impression is that when he was converted he became as a little child in his attitude toward God's revelation. Our greatest American humorist, if not indeed the world's greatest, who was a true philosopher, once remarked, "It isn't the things in the Bible I don't understand that worry me; it's the things I do understand." Moody once said abruptly to George Adam Smith, "What's the use of talking about two Isaiahs when most people don't even know there's one?" I believe that James Stokes quickly tabled a good many hard religious propositions to be taken up as Unfinished Business when the Parliament of Mankind convenes in the Throne Room in Paradise. The writers of Revelation will be there and will do their own interpreting. Even if they wrote at times what they did not fully understand and what angels themselves desire to look into and do not fully grasp,

> "God is His own interpreter,
> And He will make it plain."

The last time I met him was at the dinner of the International Committee held at the Waldorf in the autumn of 1909. It was then and there that he intro-

duced me to the elect lady who entered so intelligently, zealously, and faithfully into the work of the last decade of his life on earth. His voice and hand grasp and old time heartiness were unchanged. It proved to be our last good-by—no, not our last; the Germans cannot even by their recent behavior blot out the brightness of their proverb, "Christians never say good-by for the last time." Since then our duties have led us far apart, but not so far as to interrupt my acquaintance with his career, which was crowded to the end with loving service.

The startling announcement of his death was couched in the conventional phraseology, but in place of the formal stilted cold type I read with the inward eye:

"Then there came forth a summons for Mr. Standfast . . . the contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from Him any longer. . . . When Mr. Standfast had thus set things in order, and the time being come to haste him away, he also went down to the river. . . . And he said, 'This river has been a terror to many; yea, the thoughts of it also have often frightened me. . . . The waters indeed, are to the palate bitter and to the stomach cold: yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart.' . . .

"Now while he was thus in discourse, his countenance changed; his strong men bowed under him: and after he had said, 'Take me, for I come unto Thee,' he ceased to be seen of them.

"But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city."

VII

THE PARIS ASSOCIATION AND THE EXTENSION OF THE MOVEMENT ABROAD[1]

THOMAS K. CREE

It is a repetition of a well-known story to say that the first Young Men's Christian Association was organized June 6, 1844, in London by George Williams, and that it was not till 1851 that the Association idea crossed the Atlantic, and the first American Associations were organized almost simultaneously during that year in Boston and Montreal. The same year it crossed the British Channel, with its founder, and the Paris Young Men's Christian Association was organized, Mr. Williams being present at the meeting. In the earlier years the Association was chiefly a religious work for young men, and on the continent—where it existed at all—it was almost exclusively so. At the same time there was in Great Britain a limited ministry to the social and educational needs of young men, embodied in reading-rooms, lectures, and later educational classes.

This was for many years the limit of the work in

[1]The late Thomas K. Cree, one of the earliest and ablest International secretaries, was loaned by the International Committee at Mr. Stokes's request for a year's service in pioneering the Association in Paris and in Europe. He left this most valuable historical statement. At the risk of some duplication in other chapters it is incorporated, as it presents the story not only of the development of the Paris Association but of the expansion of the movement throughout all Europe, as a result of the vision and persistent effort of Mr. Stokes.

Great Britain, and features other than religious were very few. In America, the Associations developed at first into a general work, very largely religious, and for all classes of people, the workers being young men, but who did not confine their activity to their own class. This condition continued until the war of 1861-65, when the Young Men's Christian Associations were largely merged into the Christian Commission or died out from lack of interest. On the continent, the Association largely took the form of an organization in a particular church for its own young men, the pastor being the self-appointed president and the only office holder, and the work a prayer meeting or Bible class for a select number of young men, or more often of older boys. This largely continued to be the continental Young Men's Christian Association, until what the continentals call the "American Associations" began to be organized, the first being the one in Berlin, which was organized in 1882 by a secretary of the American International Committee.

The Paris Association was a broader one in its idea, in that it was not attached to any one church or denomination, and its officers and members were laymen. It was a very small affair, with but about thirty members, having no rooms, and doing very little except holding an occasional open-air meeting and stimulating the religious life of its membership.

The American Associations decided as early as 1854 that some general bond of union was necessary to unify and strengthen the work. The first Association convention was held in Buffalo in 1854, at which there were nineteen Associations represented by thirty-seven delegates. In the following year (1855) by a concert of action in which the leaders of the American move-

ment took part, a conference of the Associations of all lands was held in Paris. In this conference thirty-eight Associations from seven countries were represented by thirty-five delegates and sixty-three corresponding members, fifty-two of whom were from France, largely from Paris. This conference did two important things: it provided for a conference of the Associations of all lands to meet every three or four years, and agreed upon a basis of membership for the Associations recognized by the union. This is known as "The Paris Basis," and has remained unchanged, being reaffirmed in the Jubilee World's Conference held at Paris in 1905. Subsequent conferences were held every three or four years, the arrangements for them having been made by London brethren until 1878, when the conference met in Geneva. At each of these conferences America was represented.

In 1862 Mr. Stokes, then quite a young man, visited Paris with his father and mother, both of whom were, and had been for years, much interested in the French people. Mr. Stokes tells of the second visit of La Fayette to America, and the fact that La Fayette, according to French custom, kissed his father, then a boy, on both cheeks made a deep impression on the youth's mind. This visit of Mr. Stokes with his parents to Paris, coupled with previous and later visits of the parents, had not a little to do with the organization of the American chapel on Rue de Berri and the erection of its church, which has been a source of pleasure and spiritual profit to American tourists and residents in Paris for forty years or more.

Mr. Stokes, as an Association man, took the trouble to hunt up the Paris Association. At that time it was a rather difficult quantity to locate. Up to this time the

expenditure of the Paris Association had been but a few hundred francs a year, most of which was received from the modest dues of its limited membership. Mr. Stokes had been actively identified with the New York Association, and, with the broader ideas engendered by it, he suggested the desirability of rooms and a larger work. He found little response from the French membership, with its conservative ideas. Believing it was not only desirable but feasible, Mr. Stokes, under the guidance of his father and mother, undertook to secure the money necessary to open and furnish the rooms and inaugurate a larger work. With contributions from his family, and by an appeal to American bankers and others in Paris, he was able to secure the money necessary to begin this larger work. In frequent subsequent visits and by correspondence, Mr. Stokes maintained his interest in the work of the Paris Association, which for a number of years, in common with the Anglo-American Association, occupied modest quarters on the third floor of a building situated in a court off Rue Montmartre.

After the close of the American war in 1866, at the Albany convention, representing fifty-two Associations, the International Committee was appointed with five members, all resident in New York. Mr. Stokes was one of the five original members of this Committee and the only one that continued a member for his life time. The appointment of this Committee marked a new era in the work of the American Associations and for the movement throughout the world. In 1868 Mr. Stokes again visited Europe, this time as a member of the International Committee, and was its first representative to carry the greeting of the American brotherhood to the European Associations. He again visited the Paris

Association and a number of other continental Associations, and on his return made a report of their work, which was the first official report of the work abroad received by the International Committee, and led to fraternal and helpful intercourse.

The seventh conference of the Associations of all lands was held in Hamburg in 1875. For the first time in one of these conferences a paper was presented on the work of the American group. This was printed in English, French, German, and Dutch, and reported the organization and work of the International Committee; the organization, growth, and extent of the American Associations; their fourfold work for young men; the buildings owned; the secretaries employed; and a general outline of the work done. The average continental Association worker gained a new idea of the scope of such a work. The paper made a deep impression, and copies in the four languages were carried to the home Associations by the delegates.

The eighth conference was held in Geneva in 1878. There were forty-four Americans in attendance, double as many as there had been in all the seven previous conferences. The American paper read and distributed at Hamburg, giving the facts relating to the American work, had borne fruit in a paper brought to Geneva by the French delegates, translated and printed in English and German, and advocating the appointment of an Executive Committee for the World's Conference to be modeled after the American International Committee. Such a committee was appointed by the conference of 1878, and located at Geneva, a quorum of its members being resident there, and with one representative from each country taking part in the conference. The American delegates suggested the need of a

General Secretary for the new committee, and before the conference adjourned a secretary was invited, who proved a man well suited to the time and place. Arrangements were made for him to visit the American Associations, his expenses being provided for by American friends, prominent among whom was Mr. Stokes. Later similar arrangements were made for leading European secretaries to visit America, always with sympathy and encouragement from Mr. Stokes.

The next conference was held in London in 1881. Seventy-five American delegates were in attendance, and again the American work, which had grown very considerably, was well presented. At the Berlin convention in 1884 there were forty-six American delegates, and at Stockholm in 1888 there were fifty-five. At this conference Mr. Stokes was chosen as an American member of the World's Committee.

The next conference was held at Amsterdam in 1891, with eighty-three Americans in attendance. Between the Stockholm and the Amsterdam conferences, Mr. Cree, as the representative of Mr. Stokes, had spent several months of each of the three years in Paris. He visited Geneva and London a number of times, and in conference with the Central Committee, and the London and some of the continental brethren, had secured their approval of the rules he had prepared for the Committee and conferences, which were afterward adopted without any dissent at the Amsterdam conference. Under these rules all subsequent conferences have been conducted. At the London conference and Jubilee in 1894, the thirteenth, there were 173 American delegates.

The American delegations to these various conferences visited Paris from time to time, and were hospitably received by the Paris Association. Efforts were made

by them to inaugurate a national movement for France, and a larger work for Paris. In 1886-7, on the invitation of Mr. Stokes and at his expense, the secretary of the Paris Association visited America. He attended a state convention, visited many Associations, and went back with some advanced ideas of Association work. As a result, the Paris Association grew from about thirty to some eighty members, and its expenses increased to some 7,500 francs per year. At this important juncture Mr. Stokes came forward, and having secured the services of Mr. Franklin Gaylord, of New York, who had been a resident of Paris and was familiar with the French language, sent him to that city as his representative, agreeing to pay his salary and to meet his traveling and other extra expenses. Mr. Gaylord went to Paris in 1887. He carefully studied the situation, won the respect and esteem of the Paris brethren, and spent a year in laying foundations for a better work.

After Mr. Gaylord had spent a year in Paris, Mr. Stokes induced Mr. Cree to go to that city, as his representative and at his expense, to aid Mr. Gaylord in reorganizing the work of the Association, promising generous help to such a movement. After a very brief study of the situation, Mr. Cree decided that a complete reorganization of the Paris Association was necessary, and at once prepared a constitution, modeled after those in use in America, and secured a Board of Directors, earnest Christian men representing the different churches, and active in business life. After much discussion he secured the adoption of a new constitution by the Paris Association. In connection with Mr. Gaylord, he suggested many changes and improvements in the work, which the Paris young men gradually



THE WORLD'S COMMITTEE MEETING AT VERSAILLES IN 1900
Mr. Stokes and Mr. Morse at the extreme right of the seated row — Pastor Bardé, chairman, in the center.

adopted. Larger and better rooms were secured at a rental of 15,000 francs per year—double the amount of the entire expense of the Association in its old location.

Before the change could be made, it was necessary that the money needed to carry on the enlarged work should be secured on a budget of 45,000 francs per year for three years. The amount necessary seemed in Paris a very large sum. Mr. Stokes generously promised 5,000 francs annually for three years. The maximum annual subscription that it seemed possible to secure from one person in Paris was 1,000 francs. The plans were submitted to Mr. Alfred Andre, a banker, a man of wealth and influence, a leader in every religious and benevolent work in Paris, who, in connection with Mr. Stokes, made possible the work afterwards done there. The movement commended itself to him, and he expressed regret that he was leaving the city to be gone some months and could not help to secure the money; but, to the surprise of Mr. Cree and Mr. Gaylord, he guaranteed a sum equal to that given by Mr. Stokes, 5,000 francs per year for three years, which sum he afterward increased to 7,000 francs. Mr. Gaylord and Mr. Cree then started out to secure the balance needed. Fifty francs per year had been the largest regular contribution to the Association. Twenty francs ($4.00) was a generous contribution, and ten francs, five francs, and even less, were more common. To ask a man, who had for years been giving twenty francs annually, to give 1,000 francs a year for three years, or to promise 3,000 francs at one time, to an organization in which he had no interest, about which he knew almost nothing, and whose work had been seemingly most insignificant, seemed rather presumptuous, and yet that was just what was done. Several gave 1,000 francs per

year, and hardly anyone who was asked declined to give. In a very short time the amount needed was pledged for three years. Mr. Stokes arranged, at his own expense, to send Mr. Theis, one of the active members of the Paris Association, to America to take a course of training at the Association training school in Springfield. He then returned to Paris to take the position of assistant secretary, and after Mr. Gaylord returned to America he became the secretary. In addition to the generous donation of $1,000 annually, Mr. Stokes continued, as he had been doing, to pay the salary of Mr. Gaylord.

While the changes in Paris were being made, Mr. Cree, at the request of Mr. Stokes, visited Lyon, where there was an Association which had rooms but no secretary. He arranged for a reorganization of the Association and the employment of a secretary, and agreed to secure from American friends the money necessary to supplement the amount to be raised in Lyon.

During the winter, Mr. Cree, as Mr. Stokes's representative, made a hurried visit to Rome, and held a meeting with all the evangelical Italian pastors, each being accompanied by a layman, and laid before them plans for organizing an Association for that city. But not until two years later, when Mr. Cree again visited Rome, was an organization effected by the adoption of a constitution suggested by him and similar to the one adopted by the Paris Association. He then secured by solicitation the money necessary to rent rooms, agreeing to secure from American friends the amount necessary to supplement the contributions of the Roman people. The rooms were soon opened. Dr. Robert Prochet, a physician and a leader in the Roman Association, visited America on the invitation and at the expense of

Mr. Stokes, and was a most valuable helper in the subsequent enlargement of the work. Mr. Perazzini, a young Italian, also came to America on Mr. Stokes's invitation and took a two-years' course at the Springfield training school, after which he returned to Rome well qualified to take charge of the work of the Association. Subsequently Mr. Campello, a member of a well-known Italian evangelical family, also came to America on the invitation of Mr. Stokes, and at his expense took a full course at the Springfield training school, with the view of leading in a national Association work in Italy. Mr. Stokes also tried to find a Spanish young man adapted to Association work, with the intention of bringing him to America and giving him a course of training for secretaryship in Spain, but such a person could not be found.

In 1889 Mr. Cree again visited Paris as Mr. Stokes's representative, and spent some time in connection with the work of the Association, which under Mr. Gaylord had become very efficient, the membership having increased to over five hundred. During this visit he made inquiry in regard to the price of property, and sounded the French friends in regard to a building. Under French laws a building could not be held by trustees. Neither could the Association itself hold the property, although its organization had been authorized by the Government. After a careful study of the situation, he returned home and laid the matter before Mr. Stokes.

The next year he returned to Paris, authorized by Mr. Stokes to confer with French friends in regard to a building, and to meet, if possible, the difficulties that were in the way of securing and holding such property. After a careful study of the situation, he decided that

the organization of a *"Société Anonyme,"* which was authorized by French laws, was the only solution of the question of holding the property. It was arranged that this society should issue stock to a fair proportionl cost of the building, which it was later agreed should be 125 shares of a par value of 5,000 francs ($1,000) a share, and that Mr. Stokes and American stockholders, selected by him, should hold sixty-three shares, and Mr. Andre and French stockholders sixty-two shares, these shares to elect the directors of the society. There were to be nine directors, of whom five were to be French, a majority as required by French laws, and four were to be Americans.

Beginning the financial canvass with the members of the Association, several thousands of dollars were pledged by the membership. With this as a start, a few larger pledges were secured from French friends.

A centrally located piece of property came into the market, which was just what the Association needed. Estimates as to the cost of a building were made and it was found that 1,200,000 francs would be required. It was finally agreed by Mr. Stokes that he and members of his family would give 500,000 francs and Mr. Andre, who had subscribed 150,000 francs, agreed to be responsible for 500,000 francs from French friends. Of the sum promised, the sisters of Mr. Stokes contributed $10,000, Mr. Stokes himself giving the balance, $90,000. Mr. Andre expected to contribute $30,000, pledges for fair amounts had been made by a number of French friends, and it was expected others would be secured.

After the building was completed, a large delegation of the French brethren, headed by Mr. Andre, attended the London Jubilee Conference in 1894. After return-

ing to Paris, Mr. Andre increased his already large gift of 150,000 to 250,000 francs, and subsequently gave the balance of the 500,000 francs that was unprovided for.

Mr. Stokes visited Paris after the conference, and the new building was dedicated while he was there. In recognition of his generous interest in the young men of France, the Cross of the Legion of Honor was conferred upon him by the French Government. The conferring of this honor was almost the last official act of President Carnot before his assassination. The members of the Paris Association presented Mr. Stokes with a diamond cross, the insignia of the Legion of Honor. Mr. Jules Seigfreid, deputy for the Seine, on behalf of the Government presented the official notification of the honor conferred, and Mr. Andre, in behalf of the Paris Association, presented the diamond cross. Mr. Stokes responded in a happy speech in French. After the ceremony, Mr. Andre kissed Mr. Stokes on both cheeks, in accordance with French custom, recalling the similar incident between La Fayette and Mr. Stokes's father.

During this visit, Mr. Stokes familiarized himself with the details of the *Société Anonyme,* the new constitution of the Association, and its work. Up to this time he had continued to pay the salary of Mr. Gaylord as secretary. Much to his regret and to the regret of the French brethren, Mr. Gaylord, for family reasons, decided to resign and return to New York. Providentially Mr. Theis, the assistant secretary, was ready to take his place. Mr. Stokes then sent an American, trained at the Springfield training school, to Paris as physical director, and paid his salary as long as he remained. He also gave a brother of Mr. Theis a full

course of training at the Springfield school as a physical director.

In addition to the mortgage debt of 200,000 francs, there had been accumulated a floating debt of 165,000 francs. This was laid before Mr. Stokes and Mr. Andre, and the result was that, notwithstanding the large contributions already made, each of them agreed to pay one-half of this indebtedness, making the personal gift of Mr. Stokes to the building amount to over 500,000 francs ($100,000). In addition, Mr. Stokes had made a large annual contribution to the current expenses of the Association, paid the salary of Mr. Gaylord, and later that of the physical director, educated Mr. Theis and his brother, paid the expense of the visit of the architect to America, and the cost of the American plans for the building, besides other expenses, which made his gift a large and most generous one, well worthy of the recognition accorded to it by the French Government and the Paris Association and its friends.

The membership of the Association increased to nearly 1,000, the work in every department was a most efficient one, and the future of the Association, as a helpful factor in the life of a large number of French young men, was assured.

While the work of the Paris Association was in progress, efforts were made from time to time under the helpful supervision of Mr. Stokes for the large number of students gathered in Paris, one of the great student centers of the world. Mr. James B. Reynolds, a Yale graduate, representing the American college Associations, visited Paris twice in connection with this work, as did Mr. John R. Mott, college secretary of the American International Committee. At first scarcely more than a dozen students could be gathered to consider the

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THE PARIS, FRANCE, ASSOCIATION BUILDING

During the War the building was used as a hospital and became the center of a gracious work headed by Count de Pourtales.

subject, but by patient effort extending over three years an organization was effected, and nearly 300 French students became members of it.

As a direct result of the Paris Association, though in no way connected with it, a movement was started in the interest of American young men students in Paris. Another outgrowth, though it also was independent, was a movement for American students of both sexes, a religious work, which continued with good success until its leader died. Another similar movement for the same class followed it and did a good work. All of these movements were in the Latin or students' quarter of the city, and had American influence back of them. A boarding home for American young women students can also be traced as resulting, to some extent, from the Association building.

In addition to work for students, Mr. Stokes also interested himself in work for French railroad men. Mr. Hicks, railroad secretary of the International Committee, under the direction of Mr. Stokes, visited the railway centers in Paris and interviewed leading railway men. Mr. Stokes also tried to induce a representative French railroad man to visit America, attend an annual convention of railroad men, and see the work of the railroad Associations, offering to pay all the expenses of such a person. But the right man could not be induced to make the trip.

After the completion of the French Association building, and the thorough reorganization of the work, Mr. Stokes not only continued his generous donations to it annually, but maintained his interest in the details of the work. During a subsequent visit to Paris receptions were held, at his suggestion and under his personal direction, in the homes of influential and wealthy

people, where the Association work could be presented and the interest of persons secured who could not be reached by the ordinary efforts of the Association.

A direct result of the building and its work was the building of a Young Women's Christian Association. A lady who was entirely unknown to the Association people, attracted by the report of the new Association building, visited it and was courteously shown over the building and informed in regard to its work. At once she proposed to provide a building for a similar work for young women, and to meet the expense incident to it, on condition that the management of the Young Men's Christian Association should be extended to it. A building was bought and remodeled to suit the work for young women, at a cost of 600,000 francs, all of which was paid by the lady herself. A splendid opportunity was offered for a model Young Women's Christian Association, and Mr. Stokes, Mr. Cree, and the leaders in the international Young Women's Christian Association movement made every possible effort to secure it; but the money being French, and nothing being known from experience about Young Women's Christian Association work, the brethren could not be induced to inaugurate an American organization for young women, as they had done in their work for young men.

One of the first things Mr. Cree did after arranging for the change in the Paris Association was to give his attention to the French national Association work. There was a so-called National Committee, but it consisted of a few self-appointed members, all residents of Lyon, and its duty was to call a national convention annually, arrange for its meetings, and secure delegates to the conferences of all lands. Mr. Stokes inter-

ested himself in this work, and, under the direction of Mr. Cree, a national secretary was placed in charge for four months of each year, assuming supervision of all the French Association work. It was the wish of Mr. Stokes and Mr. Cree that a real representative National Committee should be appointed with headquarters in Paris, and a national secretary placed in charge of it. After the completion of the Paris building, this change was effected. Mr. Andre was elected chairman, and Mr. Emmanuel Sautter secretary. Before taking up the work, Mr. Sautter visited America on the invitation of Mr. Stokes. Organizations were effected and secretaries placed in a number of French cities, three new Association buildings were secured, and the work was greatly strengthened.

After the organization of the Berlin *Christlicher Verein Junger Männer* by a secretary of the American International Committee, Mr. Christian Phildius was secured for its secretary. He inaugurated a similar work in other German cities and instituted a secretarial training school in Berlin, in which he trained secretaries for them and later for other continental cities. Mr. Phildius was persistent, but very wise in the direction and extension of his work. He had back of him the influence of the court and army circles, prominent leaders in the national church whose influence extended all over Germany, and the leading business men of Berlin and other cities, and the marked success of his work and his careful and persistent presentation of it finally won the confidence of those recognized leaders in the larger German cities.

The training and success of Mr. Phildius induced Mr. Stokes and other friends of the World's Committee to favor his becoming one of its General Secretaries.

After his election to this office Mr. Phildius visited Russia, Scandinavia, Holland, Germany, and other continental countries, particularly the Teutonic lands, and did a most excellent work in the line of the most advanced Association methods. One important result of his addition to the secretarial force of the World's Committee was to open the way for the addition of Count Bernstorff to that Committee, as one of the two German representatives, and with his cooperation there came about the gradual advancement of the real Association movement in Germany, with the assent of the German National Committee and its secretary and workers.

Not only did Mr. Stokes give generously in money to these and the other advanced movements on the continent and elsewhere, but he spared no expense in securing the best help possible in directing them. He brought to America, at large expense, for training either in the training schools or by contact with the work, the best obtainable men. At the same time, he gave a great deal of his time, thought, and effort to guiding and directing the work abroad, and enlisted the cooperation and support of the most experienced men in American Association work.

VIII

ITALY'S CALL ANSWERED BY JAMES STOKES

HALE P. BENTON

Twenty-five years ago the world-wide movement of the Association had not penetrated to Italian soil. The young men of Rome were the first to awaken to this fact, to a realization of the immense advantages that other lands were enjoying and they were missing. Small groups of young Italians eager for spiritual and intellectual development had gathered around the native evangelical churches, but no attempt had been made among them to join forces upon common ground. In 1895 several of these societies, led mainly by a literary club founded by the Waldensians (Italian Presbyterians) and by a Students' League connected with the Italian Baptist Church, met under the auspices of the World's Committee at Geneva, and organized the first native Young Men's Christian Association or *Associazione Cristiana della Gioventu,* as it has been appropriately translated into the Italian. In a short time a competent Board was selected, an active secretary found, subscriptions started, premises secured, equipment installed in library, reading, class, and lecture rooms, and pioneer work by Italians and for Italians was started in the heart of old Rome.

Two years went by, years of struggle, but of practical and profitable experience and steady expansion. The rented rooms, though spacious, soon became overcrowded with young Italians of all classes, mainly stu-

dents and business men, to whom the unusual privileges, ideals, comforts, and homelike atmosphere of a cheerful "Y," even though in its experimental stage, were not only an innovation but a revelation. Thus from a modest literary or debating society, the Roman "A. C. D. G." soon developed into a popular, public institution with demands upon it and duties to fulfil far beyond its original capacity and resources.

It was at this juncture twenty years ago, when hopes were strong but hearts were weak under the weight of increasing responsibilities, that a timely friend and supporter was found in James Stokes. His remarkable activity and success in founding and pioneering the work in France and Russia were well known to the early strugglers in Rome. They found inspiration in the large-heartedness he had manifested toward the young men of these countries, and one day they made bold to send their president across the ocean to seek him out and enlist his interest in Italy.

Mr. Stokes responded to the appeal in a manner characteristic of himself. He sent no messengers to Rome, but promptly journeyed there in person to see with his own eyes what the Romans were doing. I chanced to be presiding at a committee meeting in our Association the day he arrived and, though more than twenty years have elapsed, I distinctly recall my impressions at that first encounter.

His keen gaze, direct speech, frankness, and rather abrupt manner could not hide from me his merry twinkle and the warm heart that lurked behind. Nor did I experience any discomfiture under the expected well-aimed criticisms of a skillful general, which he fired at our early mistakes of organization. Unfortunately, like all beginners, we had made not a few, and



ENTRANCE TO THE ROME BUILDING ON VIA DELLA CONSULTA

The main structure is in the rear. Resolutions of representative Romans stated, "In the purchase of a permanent home you have elevated the Association to the rank of an established institution and placed it within the range of possibilities to extend greatly its power for usefulness."

we were glad to take advantage of the experience and foresight especially of a veteran worker and pioneer in other Latin countries. Such friendship and assistance might not be easy to gain, we felt, but once fully given, would not be withdrawn. He would back those who were willing to help themselves—a wise condition, which, I afterwards learned, he invariably insisted upon.

The experience of after years fully confirmed these early impressions. I consider it a privilege to be able to look back over many years of close relationship with Mr. Stokes, not only in Association work, but in personal matters as well, during times of sorrow or adversity, and to be able to acknowledge to myself that I have been the gainer in many ways by his friendship, and by the stanch, sterling qualities I found in his heart.

Loyalty, sympathy, large-heartedness, constantly expressed in quiet acts of thoughtful kindness to others —these, truly, were the outstanding traits of his character. All who knew him are at one in this. Undoubtedly it was the great yearning in his heart to discover and meet the needs of his fellows that endowed him with a peculiar power, not only of sympathetic understanding but of vision. His discernment and his wise use of the unbounded possibilities within his range for helping others were remarkable.

Only such gifts could have enabled him, twenty years ago, to look in faith and prophetic vision beyond what then appeared to be an insurmountable barrier of difficulties and see in Italy a rich field of promise for the Young Men's Christian Association. He believed thoroughly in Italy's destiny and from the beginning freely gave every encouragement to the plan of establishing

a permanent home for the work already developing in Rome.

Following Mr. Stokes's suggestion and in anticipation of his arrival, the committee had prepared a list of suitable available buildings, and well do I remember a certain cold, rainy day in 1897 when we wandered with him up and down over the seven hills of the "Eternal City" endeavoring to make the wisest choice, among various perplexing propositions, of a suitable site for headquarters.

Though only slightly acquainted, at that early day, with the intricate map of old Rome, Mr. Stokes showed at once a remarkable instinct and foresight in fixing upon a most valuable site. Having discarded the entire list of offers prepared for him, he promptly selected, of his own accord, a very unattractive looking house on the slope of the Quirinal Hill, facing on a modest side street, which had entirely escaped our attention. He saw there what others could not see, a strategic site with all its possibilities, which, if incorporated with a smaller building in front, would command an entire block on Rome's main thoroughfare, undoubtedly, even today, the one and only position in Rome suitable for the erection of a modern Association building. To those who opposed the idea of a modest beginning in a quiet street, he invariably replied, "Rome was not built in a day; work on, prove your need for a larger house by filling the old one."

Mr. Stokes gave still further proof of exceptional prudence and foresight in immediately placing the newly bought property under the protection of the International Committee, for which, with characteristic patience and perseverance, through endless red tape formalities, he finally obtained legal recognition as a

corporation, with full power, under the Italian law, to purchase and hold real estate. Having thus provided for the stability and continuity of the work, Mr. Stokes turned his attention to the details of its organization and development.

The newly purchased property could not be put to use without extensive renovation and repair. Walls had to be knocked out, doors cut through, courtyards roofed over, drainage improved, and modern equipment installed in the gymnasium, reading rooms, and so on. The measurements, plans, and detailed instructions to the Italian workmen covered endless pages and involved months of careful thought and painstaking labor. It was my privilege to help Mr. Stokes in all of this preparatory work, covering a period of several months. The cooperation during this period of our associate and fellow-Director, Mr. Walling Clark, was particularly effective and deeply appreciated.

In the autumn of 1897, a large number of Rome's prominent citizens gathered, by invitation, in the newly finished gymnasium, to greet Mr. Stokes as the founder of the first Italian Young Men's Christian Association. The red, white, and green of Italy's national flag, together with the municipal colors of Rome, were closely entwined with the Stars and Stripes, forming not only a tasteful decoration but an appropriate welcome to the Italian officials who were present, among whom came a special representative of the King of Italy, another sent by the Mayor of Rome, and several from the different embassies.

Unusual interest was awakened in various quarters by this public inauguration and many prominent Italians applied for membership who doubtless would never have been reached in the ordinary manner. The King

also manifested a desire to learn more about the Italian branch of an organization which he knew had been accomplishing so much good in other countries, and, accordingly, extended an invitation to Mr. Stokes for a private audience at the Quirinal Palace. The meeting was a cordial one, Victor Emmanuel having already heard of Mr. Stokes's successful work in France and Russia and of his increasing interest in the welfare of Italy.

From Mr. Stokes himself we heard little of his interview at the Royal Palace nor do I recall that he ever mentioned the fact, which we afterwards learned with pleasure and satisfaction, that the King, on that occasion, had conferred upon him an exceptional mark of his esteem by making him a member of the Italian Legion of Honor.

Shortly before, a similar distinction had been conferred upon him by the President of the French Republic, but the inborn modesty which characterized all of Mr. Stokes's life and actions deterred his friends from publishing these events abroad. They knew that his endeavors were animated solely by a deep-rooted sense of duty and that any attempt to draw public attention to them would have met with his unfailing disapproval. The records, therefore, of his life service are inscribed not in marble hallways, but simply and humbly in the hearts of all those who loved him.

Through long years he held on with quiet perseverance to his chosen way of helpfulness, never failing to lend a willing hand or bestow a sympathetic word of encouragement wherever needed. Nor did he ever fail to meet with steadfast devotion and regularity the many obligations he had voluntarily assumed toward the support of the various activities with which he had

identified himself, both in Europe and America. In fact, few around him realized the extent of his constant personal interest in these undertakings, or the warm place he kept in his great sympathetic heart for his trusted friends and co-workers in the field. His letters, though abounding in suggestions and advice on practical matters relating to the progress of the work, rarely, if ever, closed without some expression of affectionate regard for the recipient.

"I was very glad to hear from you," he wrote in June of 1908 to the General Secretary at Rome, Paolo Coisson, "and to receive the report of the month of April. I have read with interest your explanation of the report and wish you every success in the work you are doing in Rome. I shall be glad to hear from you at any time and be kept in constant touch with the work as carried on by yourself."

And again in January, 1914, he wrote: "Even if I am not able to answer your letters promptly, I like to hear from you and always have an affectionate regard for you and the good work you are doing. Let me know of your joys and discouragements and what the prospects are for the future."

And later, in November, 1915: "I have your good letter of September 30th and am sending a copy to Dr. Mott. . . . Remember, we all sympathize with you and carry you in our hearts."

In recent years his failing health, due no doubt to overwork and anxiety for the young men of the world, prevented Mr. Stokes from traveling abroad, but up to the last moment he kept in constant touch with the well chosen friends whom he trusted to succeed him in the continuation and completion of his life work.

The last occasion upon which the young men of Italy

had the pleasure of welcoming their generous friend and benefactor, was in April, 1909, when Mr. and Mrs. Stokes, accompanied by Dr. and Mrs. John R. Mott, visited the Rome Association and were received by a wide representation of its members and adherents, who gathered in the same hall which Mr. Stokes had inaugurated twelve years before. The hearty testimonials of appreciation he received on that occasion in the expressive Italian tongue, from all classes—students, soldiers, professional and business men—whom he had benefited for so many years, must have brought, with the realization of his hopes, a sense of very deep satisfaction. To see lecture courses, classrooms, and gymnasium filled with many active young Romans, eager to make every use of the advantages he had helped to devise and establish for them, must have inspired him with a feeling of successful achievement.

And toward the close of a long, brave life spent almost entirely for others, it must have been of still greater comfort to him to know that, throughout the World War, beneath the roof he had built, thousands of young Italian soldiers gathered to find, not only sympathy and cheer, but daily strength and courage with which to face overwhelming defeat and renewed struggles before final victory. Thus, in war as in peace, the Rome Young Men's Christian Association continued to serve loyally, valiantly, large-heartedly, and to honor the memory of its founder by seeking to emulate in some degree all that it valued in his noble, unselfish life.



SOLDIER AND SAILOR MEMBERS OF THE ASSOCIATION IN ROME

Of the 387 members of the Rome Association entering the Army, over 300 were appointed officers. Throughout the years of the War the Association building was devoted to soldier service.

IX

BREAKING INTO RUSSIA

FRANKLIN A. GAYLORD

The idea of founding a Christian organization of young men in Russia was long though secretly cherished by Mr. Stokes. But the Empire of the Czar was forbidden ground to any democratic Protestant organization. To gain an entrance into that autocratic, bureaucratic empire seemed as impossible as to storm Gibraltar with a force of fishing boats armed with bean shooters. But faith and love and persistence found a way. Mr. Stokes had learned to wait and pray with his eyes open. He believed that God would open a way, and watched for the opening. He found it in an unexpected manner. The route lay through France, through a chance acquaintance with a nephew of the then Minister of the Court, Baron Vladimir Fredericks, who happened to be present at a gymnastic exhibition given in the Paris Association when Mr. Stokes was there.

The young man was greatly impressed by the work being done for young Frenchmen and exclaimed, "What a great thing it would be if a work of like character could be started in Petrograd for Russian young men!" Mr. Stokes thereupon replied, "If I could be properly introduced in Russia, I should be glad to do all in my power to establish such a branch of the work."

This conversation occurred in 1898, and, while still in Paris, Mr. Stokes received information which led him

to believe that it would be possible for him to present his idea in Petrograd to the Empress in person. He would begin at the royal palace. Shortly thereafter Mr. Stokes set out for Petrograd assuredly believing that God had set before him "an open door" and that no man could shut it.

Almost the first persons with whom he established relations, after landing in the city, were Alexander Francis, a Scotch Congregational minister, then pastor of the British-American Church in Petrograd, and Mr. William Smith, representative of an American firm doing business in Petrograd, and at that time the leading American in the city. Pastor Francis was a man of keen intellectuality and with the capabilities of a first class diplomat. Surely strategy was required in his delicate and determined siege of the "impregnable citadel" of closed and barred Russia. Through his efforts in locating English governesses in the homes of wealthy Russian families, he became a friend of many of the leading Russians and likewise widely influential in Russian society. He had become acquainted, among others, with Baron Fredericks, Minister of the Imperial Court. Pastor Francis introduced Mr. Stokes to the Baron, who was so impressed with the value of the new society that he said there would be no difficulty in securing an interview with the Empress. Through him, therefore, a presentation was arranged. Her Majesty considered the idea of Mr. Stokes of very great value, and said that she would be glad to have his representative come and make a study of the various organized charities under her personal care and patronage, with the thought of securing data that might be of value in the organization of the young men's society.

During this visit Mr. Stokes met neither the Em-

peror nor the Prince of Oldenburg, who later became the patron of the society and its champion at court.

Returning to New York after having made a donation of $2,600 to the Empress's charities, Mr. Stokes sent Miss Reynolds as his representative to meet the Empress and to study the various charitable institutions under her protection. After a brief visit to Petrograd, she returned to America and made a report to Mr. Stokes. Her visit, however, important as it was, was quite incidental to the project for a society for young men.

A new friend of the Association appeared in the person of Prince Hilkoff, Russian Minister of Ways of Communication. While a young man, he had been sent to the United States to study American railway systems, and in order to do this thoroughly had started in as a common workman. He spent many years in working up through the various departments, and became thoroughly acquainted with the American railway administration. Returning to Russia, he received from the Czar his appointment as head of the Russian railway system.

His attention was directed by Mr. Stokes to the work of the Railroad Young Men's Christian Association, then in its infancy. As a result of his visit to America it was decided, in 1899, at Mr. Stokes's urgent suggestion, that Clarence J. Hicks, railroad secretary of the International Committee of the Young Men's Christian Association, should be sent to Russia to learn what was being done for railway employes, and to discover if the work in America could make any contribution to what had already been accomplished in Russia. The principle and procedure of Mr. Stokes, persistently followed, were to secure the services of the most experi-

enced man in Association organization to project and pioneer any great enterprise; hence the selection of Mr. Hicks for this mission.

After Mr. Stokes's return to America from his first visit to Petrograd, he kept in constant communication with Pastor Francis and Mr. Smith. As Mr. Hicks was coming to Russia for railroad work, he urged him also to see what he could do to further city work for young men. Hence, upon his arrival in Petrograd, Mr. Hicks was immediately introduced to Prince Hilkoff, Pastor Francis, and Mr. Smith. It is probable that during these conversations, the idea of submitting the project to the Prince of Oldenburg must have arisen.

It was in 1899 that this distinguished nobleman abandoned his military career, which had been both successful and honorable, and turned his attention to works of philanthropy. He was a leader in the work of the Temperance Committee, an organization working throughout the Russian Empire, and having the hearty support of Count Witte, at that time Russian Minister of Finance. The Committee built or opened houses in different parts of the Empire where the people could secure cheap food and amusement without the use of vodka.

Through Baron Fredericks or Pastor Francis an interview with Prince Oldenburg was arranged for Mr. Hicks. From the first the Prince was favorably impressed and asked Mr. Hicks to address the Temperance Committee in Petrograd. As chairman of this committee, the Prince had as his helpers a large and influential group of business men and officials.

This committee met at the Prince's palace. Mr. Hicks's address on the work of the Association in America produced a marked impression, and from this group



THE "MAYAK," ST. PETERSBURG, COSTING $100,000, THE GIFT OF MR. STOKES

of men two or three were chosen later as members of the Council of the future society, "Mayak."

The Prince agreed to take the movement under his protection and word was sent to Mr. Stokes, who had been in telegraphic communication with Mr. Hicks. Mr. Stokes and Mr. Morse immediately went over the situation with Mr. Gaylord who agreed to go to Russia as Mr. Stokes's representative.

The underlying motive of the work being religious, the Prince thought that it would be necessary to put the Society under the protection of the Holy Synod. However, when the matter was brought to the attention of the Procurator, at that time Constantine Pobiedonostseff, he feared the proposed society as Protestant, and refused to have anything to do with it. The Prince then changed his plan and the organization was put under the protection of the Minister of the Interior and the special department of that Ministry, under the control of which the society was placed, was the Police Department. The man who later became first president of the society had been the Assistant Chief of Police in Petrograd.

On December 31, 1899, Mr. Gaylord received a communication saying that the draft of the constitution of the new society had been submitted for approval to the Minister of the Interior. March 2, 1900, Mr. Zvoliansky, Director of the Department of Police, called Pastor Francis, Mr. Smith, and Mr. Gaylord for an interview with regard to the temporary statutes of the society and the project was approved by the Ministry.

The next step was to obtain rooms in which the society might be launched. Mr. Stokes had already guaranteed 6,000 rubles, the Russians gave liberally, and it was felt that so large a membership might be readily

secured that the financial question would readily be solved. Rooms were rented for five years at 3,500 rubles a year. Fear had been expressed that there might not be more than sixty members the first year. Some Russian friends thought that the young men who came might not understand the purpose of the society and would not be satisfied unless drinking and card playing were permitted. But little trouble was experienced in maintaining Association standards. The young men showed respect for the aims of the society and the question of discipline mainly solved itself.

On the afternoon of October 4, 1900, the official opening of the society took place. At that hour few young men could be present and the audience was made up largely of the official class. A secretary of the Empress brought the greetings of Her Imperial Majesty. Mr. Stokes came especially from New York for the occasion. The Prince of Oldenburg and the entire Russian Council were present, as well as the representatives of the American Embassy. The address delivered by Mr. Stokes received marked attention from the Russian press. Indeed, the publicity given by the Petrograd newspapers was a constant great help in securing a membership for the society, in addition to the fact that it was fundamentally adapted to meet the needs of young men. The work started with tremendous enthusiasm, and by the end of the first year, the membership had grown to over 1,000.

The program of work was at first very modest. The society adopted the principle of taking on new activities and adopting new methods as soon and as fast as real needs were discovered. The classes in German and in French were, in the beginning, very large, and two classes in bookkeeping enrolled 125 men. Classes in

English and Russian, lectures, an orchestra, a religious choir, and arithmetic, and typewriting classes, were added in later years.

A priest of the Orthodox Church, selected because of his broadmindedness and the attractiveness of his personality to young men, was always invited to give a religious talk to the members on Sunday evening. Gymnastic classes were held in the Anne school. Summer excursions to points of interest near Petrograd were organized. In 1901 lectures were begun, to which the young men came in crowds, and which exerted a very great influence. One of the strong leaders in this work was Gregory Petroff, a devoted and nobleminded priest. Another was Dimitry Loevshine, a lecturer on history. Yet another was Victor Petrovich Proteikinsky. It was the priest Gregory Petroff who, for the first time, called the society "Mayak" or Lighthouse, a name by which it became generally known.

At one time a serious difficulty was created by the lecturers of the Mayak, because they assumed to be independent of the authority of the directing committee. This disposition of mind was greatly stimulated by the growing resistance to all authority which manifested itself in Russia in those years preceding the revolution of 1905. Finally the distinguished Russian historian, F. S. Platonoff of Petrograd University, took the matter in hand, and from that time on there was no difficulty. These lectures took place four times a week and, year after year, continued to be well attended. A great variety of subjects was treated, but the history and literature of England and France were most interesting to Russian young men. Then came lectures on chemistry, anatomy, geography, astronomy, and physics. These lectures were supplemented by educational summer ex-

cursions and visits to the museums in Petrograd. Various picture galleries were also visited.

The Mayak always depended much upon selected priests of the Orthodox Church for aid in its religious work. In the early days of the society's existence, Gregory Petroff, the priest already referred to, exercised a remarkable influence. Whenever he spoke, the auditorium was crowded and his books were sold by the hundred. Another popular speaker was Father John Slobodskoy, of the Orthodox Church, who became a member of the Council. His talks to the young men were inspired with a true Christian spirit. As an organization, the Mayak was careful to observe the chief church holidays, and on these occasions a sympathetic priest of the Orthodox Church always officiated, thus maintaining a close relationship with the mother church of Russia.

Mr. Stokes was solicitous from the very first that the society should preserve its Russian character, and this desire was constantly kept in view. Its development was determined by the wishes and the character of the young men themselves. The program in each country occupied did no violence to "the mind of the people." It was not an imposed foreign institution.

The love of the Russian for music, both sacred and secular, instrumental as well as vocal, brought about the creation of a department especially devoted to this service. A beginning was made by setting apart every Sunday evening a special hour for singing the hymns of the church under the direction of a priest. Then a choir was organized that sang only the wonderful Russian religious music, and helped greatly at the time of the religious meetings of the Mayak. Soon another choir was formed which rendered only secular music.



ONE OF THE BIBLE CLASSES, ST. PETERSBURG ASSOCIATION

In these classes Russian priests, selected for their high standing, popularity with young men, and moral influence, were in the lead.

Later, these two were combined and became a very special feature of the musical evenings of the society. Still later, special lessons in solo singing were given, in order to prepare young men for the choir and to aid others who wished to prepare themselves as musical artists.

In the early days, instruction was given on the violin and other musical instruments, and this led to the formation of an orchestra which passed through many changes until it became a body of well trained musicians, capable of playing symphonic music and giving two excellent concerts each year. From the early days of the society it was possible to enlist the services of the singers and musicians of the city in the presentation of concerts, and, finally, many of the artists of the imperial theaters came quite free of charge. The members of the society thus had the opportunity of hearing without expense some of the best music in Petrograd, and often the concert hall was packed to overflowing.

Following the plan of Association work indicated by Mr. Stokes, much was done for young men in the evening classes in the way of instruction. As the years passed, they were attended by thousands of members. Many who were employed in business houses demanded instruction in German, and, just before the Great War, there were more than two hundred enrolled in this study alone.

In accordance also with Association principles, the Council of the Mayak from the first made the physical development of the young men one of the chief points of its program. As early as 1900 Mr. Gaylord entered into relations with the director of a German school in Petrograd, and secured permission for the Mayak members to use its well-equipped gymnasium until 1908,

when, thanks again to the generosity of Mr. Stokes, an excellent gymnastic hall was built for the Mayak and equipped by a wealthy Russian, Mr. Emanuel Nobel, nephew of the founder of the Nobel prize.

At this time there came from America a physical director, Eric Moraller, who had studied both to make himself an instructor in physical education and an Association secretary. It was with his valuable assistance and under the supervision of Count Suzor, an experienced architect, that a gymnasium was erected in the courtyard of the Association building. The Mayak gymnasium thus became the best equipped gymnasium in Russia, and Moraller was certainly the best all-round physical director in the Empire. He inspired his pupils with enthusiasm and the work of the Physical Department enjoyed great popularity, enrolling an average of 600 men annually.

The gymnasium program was supplemented in many ways. Excursions were organized to points of interest in the neighborhood of Petrograd, such as Tsarskoe Celo, Peterhoff, and Gatchina. Viborg, in Finland, became a great favorite, and old Novgorod, and, sometimes, Moscow were visited. While most points were reached by rail, much walking was also done. Where suitable places could be found, there were generally sports and games in the open air. The young men frequently sang on these excursions, and were sometimes accompanied by a small band of musicians chosen from the members. The behavior of the young men on these occasions was so exemplary that it constituted an excellent propaganda for the Mayak.

It soon became evident that an athletic field was a necessity, and negotiations were begun with Prince Beloselsky, with this end in view. He owned much

land on Chrestoffsky Island and was finally induced to rent to the Mayak a field for this purpose. The young men themselves vigorously cooperated in fitting out the field, which was inaugurated with religious ceremonies, and became a center of great interest. The Association first introduced basket ball into Russia, and it was exceedingly popular from the beginning. Cross country runs were undertaken and created much enthusiasm.

The physical department also opened a camp on the shore of the Gulf of Finland, where the Petrograd young men enjoyed immensely the fresh sea air, which was in great contrast with the heavy murky atmosphere of Petrograd.

This letter, sent to Mr. Stokes by Eric Moraller in 1906, gives a picture of the spirit that dominated the Mayak. Under the conditions of strict espionage then existing in Russia, this one spot of brightness and freedom shone out.

"One of the things that impressed me the most at the Association was the spirit of freedom and congeniality that exists among the members. A few instances will set forth this idea.

"Last evening while a lecture was being held in the large hall and all the evening classes were in session, and the reading room was also well filled, there was a group of men in the buffet that were interested in other amusements. These young men conducted an impromptu drawing room concert, each man taking his part in turn. The feeling that the 'Mayak' is their home prompts this freedom.

"While I was attending one of the weekly concerts and occupying a seat in the rear, a young man, instead of listening to the musical program, spent his time in reading the Acts of the Apostles. This, too, indicates that the young men do not come to the Association only

for the material benefits they receive, but also for the spiritual uplift that accompanies it. To use our secretary's phraseology, 'the amusements as well as the men must be won for Christ.'

"The work in Petersburg is truly the most all-round work I have ever seen. The unconscious wholesome influence which constantly pervades the Association cannot but help to bring joy and happiness to the members. It is this spirit that the Association has been working for, and God has blessed it abundantly. Permit me also to say this, Mr. Stokes: In conversation when your name is mentioned the faces of the members brighten and say, 'Yes, *he* has made this work possible.' "

Reference has already been made to the coming to Russia of Mr. Stokes in 1898, at which time he was introduced to the Empress, and to his visit in October of 1900, when the Association was inaugurated. In 1905, before the society had moved from its original rooms on the Liteiny Prospect, he came with Mrs. Stokes, shortly after their marriage. Then he looked over a building at 35 Nadjezhdinskaya St., which he had in view as the society's future home.

The purchase was made for 118,500 rubles. Young men never forgot a visit made one evening quite informally by Mr. and Mrs. Stokes, on which occasion songs were sung, and the accompaniments played by the latter. The enthusiasm of the young men was boundless, and when the little concert was over, they followed their carriage for a long distance.

Two years after this, the growth of the work and of imperial interest in it were signalized by an informal colloquial audience accorded in the palace at Peterhof by the Czar to the General Secretary of the International Committee, Mr. Richard C. Morse, accompanied



ГЛУБОКОУВАЖАЕМЫЙ Г. ДЖЕЙМС СТОКС.

СОРОК ЛѢТЪ НАЗАДЪ ВЫ ПРІѢХАЛИ ВЪ С.-ПЕТЕРБУРГЪ НАШЪ „МАЯКЪ“ — И СЪ ТѢХЪ ПОРЪ МНОГІЕ ЛУЧШІЕ ЕГО НЕ ПЕРЕСТАЮТЪ ВОЗЖИГАТЬ ПЕРЕДЪ НАМИ ТОТЪ ПУТЬ, НА КОТОРЫЙ МЫ ВСТУПИЛИ, НАЧИНАЯ СВОЮ ЖИЗНЬ.

БЛАГОДАРЯ ВАМЪ, ПОЛОЖИВШЕМУ НАЧАЛО ПЕРВОМУ БЪ РОССІИ СБОРНИКУ ДЛЯ ЖЕНСКАГО ХРИСТІАНСКАГО ПЕРІОДИЧЕСКАГО ЧТЕНІЯ МОЛОДУЮ ЛЮДЕЙ МЫ, ПОЧИТАТЕЛИ ВАШЕГО „МАЯКА“, МОГЛИ ПОЛУЧИТЬ ВОЗМОЖНОСТЬ ПОЗНАКОМИТЬСЯ ВСѢМИ ТѢМИ БЛАГАМИ ЧЕЛОВѢЧЕСКОЙ КУЛЬТУРЫ, КОТОРЫЯ ПРОЧЕ БЫЛИ БЫ НАМЪ ПОЧТИ НЕДОСТУПНЫ.

БЛАГОДАРЯ ВАМЪ, ТЫСЯЧИ НАСЪ РУССКІЯ МОЛОДЫЯ ЛЮДИ, НЕ ТОЛЬКО ПОЗНАЛИ, ЧТО ТАКОЕ СЛОВА: БРАТСТВО, БРАТСТВО И ХРИСТІАНСКАЯ ЛЮБОВЬ КЪ БЛИЖНИМЪ, НО ИСКРЕННО ПОЛЮБИЛИ ЭТИ СВЯТЫЯ ИМЕНА И НАУЧИЛИСЬ ЦѢНИТЬ ВСЮ СИЛУ ИХЪ, ПОТОМУ ЧТО НЕ ЛЮБЯ МЫ НЕ ПОНИМАЛИ БЫ, ЧТО СОЗДАВАЛА СЕБѢ БЫ ДАЛЕКІЙ И, КАЗАЛОСЬ БЫ, ЧУЖДОЙ НАШЕЙ СТРАНѢ, СВОЙ „МАЯКЪ“ МЫ РУКОВОДСТВОВАЛИСЬ ИСКЛЮЧИТЕЛЬНО ЛИШЬ ЭТИМИ ЧИСТЫМИ И ВЫСОКИМИ ПОБУЖДЕНІЯМИ.

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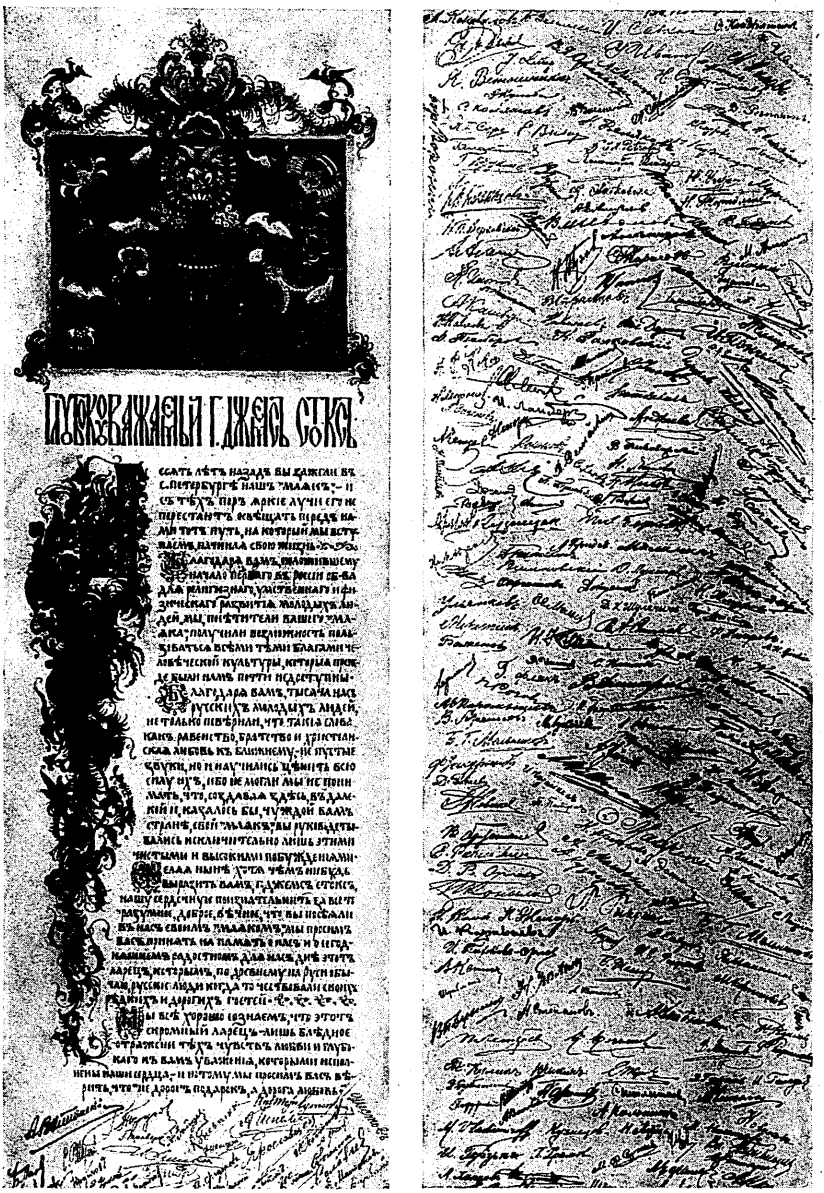
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complished wife. They were installed in the Hotel d'Europe and preparations had been made for their reception by the Emperor and the Empress. The former had decided to welcome Mr. Stokes, Senator Mestchaninoff, and the writer at the palace at Tsarskoe Selo, where, after a reception, they took luncheon. A day or two previously Mr. and Mrs. Stokes and Mr. Gaylord had been received at the Anichkoff Palace by the Dowager Empress Alexandra Feodorovna. But the welcome that most touched the heart of Mr. Stokes was the one extended by the young men of the Mayak, who had long looked forward to that day.

A splendid program had been arranged and addresses to Mr. Stokes were made by the Council and young men. A beautiful bouquet of flowers was presented to Mrs. Stokes, as she passed upon the stairway between ranks of cheering young men, and during the ceremony an ivory casket and scroll with an illuminated address were given to Mr. Stokes. The young men of the Mayak regarded its founder affectionately, and their gifts were the real expression of their hearts. In this spirit Mr. and Mrs. Stokes always cherished these souvenirs.

After the return of Mr. Stokes to America in 1911, his interest in the Russian work continued to increase, and this interest was evidenced by his efforts to extend the activity of the Association. Plans were laid for the purchase of a building in Moscow, and a number of capable secretaries were selected to aid in carrying on the work there.

Several of these, for various reasons, were obliged to return to America after short engagements, but Ralph W. Hollinger, who had been an assistant secretary in Cleveland, Ohio, and who speedily acquired a

knowledge of the Russian language, showed great aptitude for the work and became Mr. Gaylord's associate in the secretaryship. Herbert Gregory proved a most valuable physical director and did excellent work until he was called to the colors, at which time he was succeeded by Harry W. Long of Charleston, S. C. In December, 1917, Mr. Gaylord was obliged by greatly impaired health to return to New York. Mr. Hollinger and Mr. Long, however, remained some months longer, until it became necessary, owing to political developments, to leave for Siberia. Mr. Hollinger eventually became secretary for city work in Siberia; Mr. Long took charge of physical work in connection with the Vladivostok Association and Mr. J. J. Somerville, who had served most acceptably as an assistant secretary in Petrograd, became for a time secretary of the Vladivostok Association.

A society was founded at Vladivostok in 1917, with a nucleus of thirty members of the Petrograd Mayak then residents in that city. At its first meeting the committee and members in attendance gathered around a group of framed pictures of Mr. Stokes and the Petrograd work and were photographed. Thus he was in spirit present at the opening of a new Association on the Pacific, 7,000 miles distant from the mother society, and when the news of Mr. Stokes's death reached Vladivostok the society there held a special service in his memory and sent a letter full of sympathy to his wife. As a proof of the influence of the organization founded in Russia by Mr. Stokes, it may be stated without fear of contradiction that fully 30,000 young men have been brought into contact with the work of the Mayak.

In concluding this chapter, it would be a very serious omission not to speak of the invaluable help

given by his wife to the work undertaken for young men by Mr. Stokes. For fourteen years he had her entire sympathy in these enterprises. Her good judgment was an invaluable asset and her unfailing generosity put no brake upon the execution of the generous intentions of her husband. Only those can appreciate what such cooperation involved who know what demands were made upon her patience, her time, and her strength. It must have been a deep satisfaction to her to realize that, as a result of her unfailing devotion, great blessings have been brought to thousands of Russian young men and that the spiritual and moral forces released by the work of Mr. Stokes, in which she had so large a share, will continue to operate through all the future, whatever government may prevail in Russia.



AN APPRECIATION FROM ST. PETERSBURG MEMBERS

In making the presentation of a "treasure box" (inlaid with ivory and centuries old) on "this glorious day," the day of the opening of the "Mayak," the above engrossed, illuminated testimonial was tendered. It reads:

"Mr. Stokes: Ten years ago you laid the foundation of our St. Petersburg 'Mayak,' and since then the bright rays of this 'Lighthouse' have been unceasingly illuminating the path upon which we enter at the beginning of our lives. Owing to you, founder of the first Russian Association for the religious, intellectual, and physical development of young men, we, members of your 'Mayak,' are enabled to enjoy all those benefits of human progress and culture which formerly were almost inaccessible to us. Owing to you, thousands of us, Russian young men, not only began to believe that such words as 'equality,' 'fraternity,' and 'Christian love towards one's neighbor' are not mere empty sounds, but came to realize their full force, since we could not help seeing that in establishing your 'Mayak' in a far country—a country one might consider strange to you—you were guided exclusively by those noble sentiments and motives."

X

THE ATTEMPT TO INTRODUCE ASSOCIATION WORK INTO THE GERMAN ARMY AND NAVY

WILLIAM B. MILLAR

The mighty tide which swept away the old empire of William Hohenzollern was fed by many secret springs. Tracing these to their source has challenged the wisest students since that fateful day when Germany's glittering legions marched across Belgium's border.

Yesterday there was a big, wise world that knew that the bloody seas of war would not, indeed could not, again sweep across the nations; there was also a wiser, though smaller world that knew that the future was fraught with danger of war's awful havoc. Of this smaller world were those whose knowledge and experience were gained in close touch with the mighty military machines being built by Europe's most powerful peoples and in close touch also with the growing misunderstanding and unfriendliness manifest in certain strategic centers. The citizens of this wiser world embraced a small group of men who not only apprehended perils ahead, but also sought by every means in their power to avert the threatening catastrophe.

Among these clear-headed, big-hearted citizens of a world empire was James Stokes. As a world traveler Mr. Stokes had, and used, abundant opportunity to observe the dangerous trend of the currents of thought which were drifting through European capi-

tals in pre-war days. As a world benefactor he sought to do all he could to turn these tides into safer channels. Mr. Stokes perceived that certain misunderstandings between nationalities must be cleared up and more brotherly relationships established if the material and spiritual welfare of the nations were to be safeguarded. And to aid in bringing about this tremendously important change, Mr. Stokes placed greatest value upon the young manhood of the world. "If the young men of the nations can be brought to think righteously, the Kingdom that now is, is safe, and the ushering in of the greater Kingdom that is to be, will be speeded," Mr. Stokes was wont to say.

Of this strong conviction was born Mr. Stokes's deep and abiding interest in the young men not only of America, but also of France, Italy, and Russia—an interest evinced by years of devotion to their service, chiefly through the channels of the Young Men's Christian Association, and he sought to do as much for the young men of Germany. With almost prophetic insight he saw the tremendous importance of establishing a spirit of real brotherhood among the young manhood of Germany, England, France, and Russia, and few knew better than he the difficulties in the way. Appreciating fully that only upon a Christian foundation could such a structure of mutual understanding be built, and knowing, too, the dominance of the military classes in Germany, Mr. Stokes felt that first emphasis should be placed upon the establishing of the Young Men's Christian Association in the Army and Navy of the Kaiser's domain.

Accordingly, in different ways, he sought to arouse the interest of official Germany in the Young Men's Christian Association and felt that the great Jubilee

to be held in Boston in 1901 might be used to this end. So for months preceding this gathering he endeavored at great pains to have a member of the royal family delegated to attend the convention, in order that he might get an impression of what the Association was doing in other lands, and thus carry back with him to his own country an inspiration to support and develop the work there.

For a time it seemed that he had been able to secure the interest of the Emperor, a most voluminous correspondence attesting this fact, and that the Crown Prince himself might be present at Boston; but in this, after much patient work, Mr. Stokes was disappointed —a disappointment whose poignancy was measured by the earnestness of his efforts to bring about this visit and his deep conviction of its great importance.

One of the outstanding characteristics of Mr. Stokes was his persistence. When once determined upon a certain course he never gave up. It could well be said of him as it was of a certain great general—"he never knew when he was beaten." Mr. Stokes did not know the meaning of the word *surrender*. It was not in his vocabulary. If Mohammed would not go to the mountain, the mountain must go to Mohammed. If the royal family of Germany would not come to see what the Association was doing in the world, then some other way must be found to get them to see it. He knew that, with conditions then obtaining in Germany, if the Emperor could be interested the way would be quickly opened for the advancement of the work for young men throughout the empire.

Accordingly, Mr. Stokes determined to see the Kaiser personally and endeavor to arouse his interest. In carrying out this purpose he visited Germany, and after

some delay he was granted an audience with Emperor William. In the light of recent history it is a matter of more than ordinary regret that court courtesy prevented a full reporting of this interview, and in the same light it is a matter of far greater regret that the Emperor of all the Germans was not more keenly alive to even his own, not to mention his subjects' best interests at such a critical hour. Even now was the handwriting on the wall beginning to appear, but it was all unheeded by the monarch, blinded by his colossal schemes. Mr. Stokes spoke of the great achievements of the Association in helping young men in many lands, and enlarged upon the work in the American Army and Navy. The royal listener was gracious but unmoved. He did not seem to comprehend that his great military machine was a thing made up of flesh and blood units. It would seem that in the royal mind the individual, his liberty and rights, had long since been lost sight of in the larger development of the aggregate —the state, the nation—an attitude of mind more readily understood now than in pre-war days. Mr. Stokes, however, felt that some progress had been made and suggested that the secretary in charge of this department of the work in America might later visit Germany, investigate what was being done for the German soldiers and sailors, and that such a visit might be made mutually beneficial, and to this His Majesty agreed.

Mr. Stokes had watched this work which he was so anxious to see incorporated in the German Army and Navy since its inception in 1898, and had aided in its development. Three days after the President's call for volunteers in the Spanish-American War, the International Committee had met in Mr. Stokes's office building on Cedar Street to consider the situation. Mem-

bers of the Committee, in addition to Mr. Stokes, who had seen some of the work of the Christian Commission in the Civil War—work which had been inaugurated by the Association but had soon swung away from it because the movement was not then strong enough to handle it—saw clearly that there had come to the Association another opportunity for a mighty service to those young men who uphold the nation's honor on land and sea.

By a unanimous vote the Committee decided to inaugurate the work immediately, and a few days later the matter was placed before the Secretary of War and the general commanding the Army, both of whom expressed a deep interest in the proposition and promised hearty support.

Permission was given to open work in the army camps, naval stations, and on board the ships of the Navy, and very quickly the machinery of the entire Association movement, local, state, and international, was in operation, perfecting and carrying out the plans for this work. Large tents were put into commission at the various centers and with the different regiments, with supplies of all kinds for the use and entertainment of the men. With the armies of invasion, to Cuba, Porto Rico, and the Philippines went the Association, until it came to be considered a necessary part of the Army itself. Upon the transports and vessels of the Navy, Association secretaries with their equipment were welcomed with great cordiality by both officers and men.

Mr. Stokes was especially interested in the religious work, upon which great emphasis was placed. Here were young men facing new and untried conditions, beset with temptations in a new form. They were also

facing possible death and it was felt that their greatest need could be met only by the presentation of the gospel message. Thousands of men took an open stand for Christ and as far as possible they were gathered into Bible classes.

After the war the work was made permanent and money was secured for the erection of buildings at naval stations and army posts, and for their equipment and endowment. Unspeakably vile conditions were found surrounding these centers, appealing to all the lower appetites of young men. Places of evil resort of every kind and sort abounded; harpies and land sharks were plentiful. Never had the Association found a needier field.

The first building was erected near the New York Navy Yard in Brooklyn. Miss Helen Miller Gould had become deeply interested in the welfare of the enlisted men and through her generosity this building was provided. It was soon overtaxed and its capacity was doubled by the generous gift of Mrs. Russell Sage, the total property costing nearly a million dollars. This, without question, is the best building for the sole use of naval men in the world, and it has been a haven of refuge to the men of the fleets, not only of our own but of other lands as well.

As quickly as possible other buildings were erected at other naval centers and at the leading army posts. At Norfolk, Virginia, a building was given by Mr. John D. Rockefeller, and Mrs. Thomas J. Emery erected another at Newport, Rhode Island. In addition to buildings provided at other naval stations and at the leading army posts, rented quarters were secured at the smaller stations and work was continued and developed upon the vessels of the Navy, the aim of the Associa-

tion being to surround the enlisted men of our Army and Navy wherever they went, at home or abroad, with uplifting and helpful influences.

During all this development Mr. Stokes had been a careful observer and had helped whenever possible, giving counsel and suggestions and material aid. And frequently he raised the question whether the same plans that were proving so successful could not be put into operation in the armies and navies of other countries.

It has been well said that Mr. Stokes was an internationalist, and it does not minimize that statement to say that he was also a strong patriot. He was earnestly devoted to America and her interests. He did not agree with Tolstoy that "Patriotism is a vice and belongs to the tribal period," but rather took his stand with President McKinley when he said: "Our strength rests in our patriotism; anarchy falls before it. Peace and order and security and liberty are safe so long as love of country burns in the hearts of the people."

His intense patriotism, however, did not prevent him from being a citizen of the world. He believed that America had a great mission to other nations, that boundless resources of men and money had been intrusted to this country to be used for the blessing of other nations, especially the less favored. This is perhaps one of the reasons why from its inception he took such an abiding interest in the work of the Association among the soldiers and sailors. He saw clearly that they could be a blessing or a curse as they visited other lands; that, for example, the sailors from an American warship in a single night's debauch in a foreign port could undo years of painstaking work of the missionaries and diplomats of our land. On the other hand,

the clean, Christian conduct of these men would be a constructive force in the extension of American ideals. It was this that caused his vital interest in the visit of the senior Army and Navy Secretary to the Far East during the Japanese-Russian War and the inauguration of the work by the Japanese Associations among their soldiers and sailors in that conflict—a work that commanded the attention of the country and led the Mikado to give a large contribution from his private purse toward its maintenance.

Mr. Stokes had also noted with interest the adoption of the American plans by the British for their men in the Boer War. All of this seemed to him a proof of the adaptability of this effort to the armies and navies of the world, of which he had been such an earnest advocate. Whenever foreign warships visited our ports Mr. Stokes aided the Naval Association in extending every courtesy to the visiting sailors, frequently making it financially possible to give them the largest hospitality. Repeatedly he made generous provision for receptions in the Naval Association buildings to the visiting sailors of France, Germany, Great Britain, Japan, and other countries. Whenever it was possible he would attend these receptions in person, thus giving of himself as well as his money to the extension of the work to other lands.

It is not surprising, therefore, that the leaders of the American movement found in him a cordial supporter of the plan to call a conference of representatives of the different nations to discuss plans for the wider extension of this work and a closer affiliation of the workers. Mr. Stokes generously offered to defray the expenses connected with the working up of this conference, which was held in Barmen-Elberfeld, Ger-

many. Prince Bernadotte of Sweden was the presiding officer and some fourteen nations were represented.

In the light of later historical events it is interesting to recall that the representatives from Germany were opposed to the idea of any effective cooperation with other nations in the work among soldiers and sailors. Even at that time there seemed to be a strong fear that any drawing together of this kind might mean an interference with national prerogatives or that it might cause dangerous political entanglements.

The attitude of Mr. Stokes toward the general plan outlined at the conference is shown by a statement made by him in a personal letter written a little time before the conference was held. After speaking of the way the matter had been presented to him, he says: "I saw instantly that this scheme had great possibilities as a moral force among the immense body of young men who are exposed to special temptations of the army and navy, and knowing that these were picked young men of the Continent, it seemed to me that if such an organization could be started, it would have a healthful political effect, at least so far as it would encourage international amity and peace, as it would bring together men prominent in the armies and navies of all nations into conference in behalf of the best effort to discover the most useful ways of raising the morale of the young men under their charge." In that sentence Mr. Stokes reveals one of the greatest longings of his heart, the desire for peace and good will among the nations.

The visit of the senior Army and Navy Secretary of the American Associations to Germany, which Mr. Stokes had suggested to the Kaiser, was made in due time. Mr. Stokes requested the German Foreign Office

to arrange interviews for the secretary with German officials and an audience with the Emperor, and also that the way be opened for the representative of the American Associations to see what Germany was doing for the welfare of her soldiers and sailors; all of which the Foreign Office most kindly did. The easy readiness of officials to lay bare the fact that comparatively little was being done in the way of Christian or welfare work for the men of the service but emphasized their point of view. Such effort was not well-invested time, talent, or money in the German theories of building up military power. To observe that even to the remotest corner of the empire military power was supreme, was a surprise to the secretary. While he was in Berlin awaiting the august Kaiser's summons for an audience, the marriage of the Crown Prince occurred. The dazzling display of regal splendor as the bride and groom rode through the streets of the capital was most impressive. But to the democratic onlooker, specters of dead men walked beside the coaches of glittering gold, rode beside the plumed lords and nobles upon their gaily caparisoned steeds, and followed in the wake of gay heralds and noisy trumpeters. The specters of dead men also mingled with the madly cheering hosts, among whom, even then, were those moved by a strange spirit of unrest; those who in a vague and undefined way were conscious that the glittering spectacle was but the outward symbol of a system that put heavy burdens upon already burdened shoulders. These were they whose voices did not mingle in the mad shouts and whose arms hung motionless amid the loud clapping, but who in these latter days have raised both voice and arm to confound every exalted one in that memorable procession.

The further investigations were pursued, the stronger grew the conviction that the big chasm between officers and men in the ranks, and the strong tide setting in against orthodox Protestant Christianity, as well as other causes, presented grave difficulties to the pursuance of regular lines of Association effort in the Army and Navy. The work that was being done was carried on with many discouragements but large faith. Small space in several of the city Association buildings was set aside for the use of the men of the service, and to enlarge these quarters and make more vigorous and appealing this effort, was the hope of those who were in charge. No really adequate, separate buildings had been erected for the work with one or two notable exceptions.

The officers of the various departments of the Government showed every courtesy to their visitor but evinced no marked interest in the welfare of the men. The then unrenowned Minister of Marine graciously granted an hour's interview, but left an impression that later history has but too sadly proved correct. Everywhere it was the same idea—build up the big fighting machine, make supreme devotion of every unit of strength, mental, moral, and physical, to this, and your country must prove unconquerable.

Owing to the continued functions in celebration of the royal marriage the secretary could not wait for the audience which was granted in time, a matter of deep regret. Yet there is little reason, in the light of subsequent events, to assume that this interview could have changed the current of thought that had always possessed the Kaiser's mind. He was already irrevocably committed to the convictions all too well known to the world of today.

The giant difficulties in the way of prosecuting Association work successfully in the German Army and Navy on an adequate scale but made the effort to do more seem necessary to Mr. Stokes as well as to those more immediately responsible. As late as 1911 Mr. Stokes continued his efforts to enlist the interest of the Emperor and the German officials in a large extension of the work in their Army and Navy. He suggested the holding in Berlin of an exhibition of what was being done for the men in the different armies and navies of the world. But this suggestion, though very tactfully presented, was not favorably received by the German officials to whom he presented it. Looking back now over these past years of bloodshed, it would seem that Mr. Stokes had some premonition of what was coming and sought in every way in his power to turn the attention of the leaders of Germany to a piece of constructive work, in which, if they had applied their great genius for organization, they might have excelled anything hitherto accomplished in any nation. The young manhood of that empire might have been placed upon a moral and spiritual eminence and might have, today, commanded the respect and admiration of the world. The Kaiser and his officers lost the opportunity of rendering a mighty service to humanity. Instead, the world has been drenched with blood, and this generation and another must pass before the hatreds engendered have been forgotten.

Mr. Stokes is gone—but he has left an undying record of great devotion to the cause of Christian internationalism.

XI

THE KNIGHTLY COUNSELOR OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

MRS. THOMAS S. GLADDING

In recalling my long acquaintance with Mr. James Stokes, and in recently reading a sheaf of his illuminating correspondence relating to the Young Women's Christian Association, I am impressed anew and more vividly than ever with the fact that he was for a long period of years the knightly and brotherly counselor, supporter, and friend of the great organization which does its work for young women alongside that of the Young Men's Christian Association. The letters I have had the privilege of reading extend over a period of thirty years. They give kindly and earnest advice, they often accompany generous checks, they extend warm encouragement and sometimes congratulations for work accomplished, they utter warnings and frank criticisms, they speak of tried Association methods, they point out guiding principles of Association work.

It is very evident that Mr. Stokes consistently maintained, both in his personal and in his official relations to the leaders, and to the leaders-to-be, of the Young Women's Christian Association movement, that the longer and therefore larger experience of the Young Men's Christian Association leaders should be freely shared with the Young Women's Christian Association. He seemed always to feel a noble sense of obligation to share Young Men's Christian Association ex-

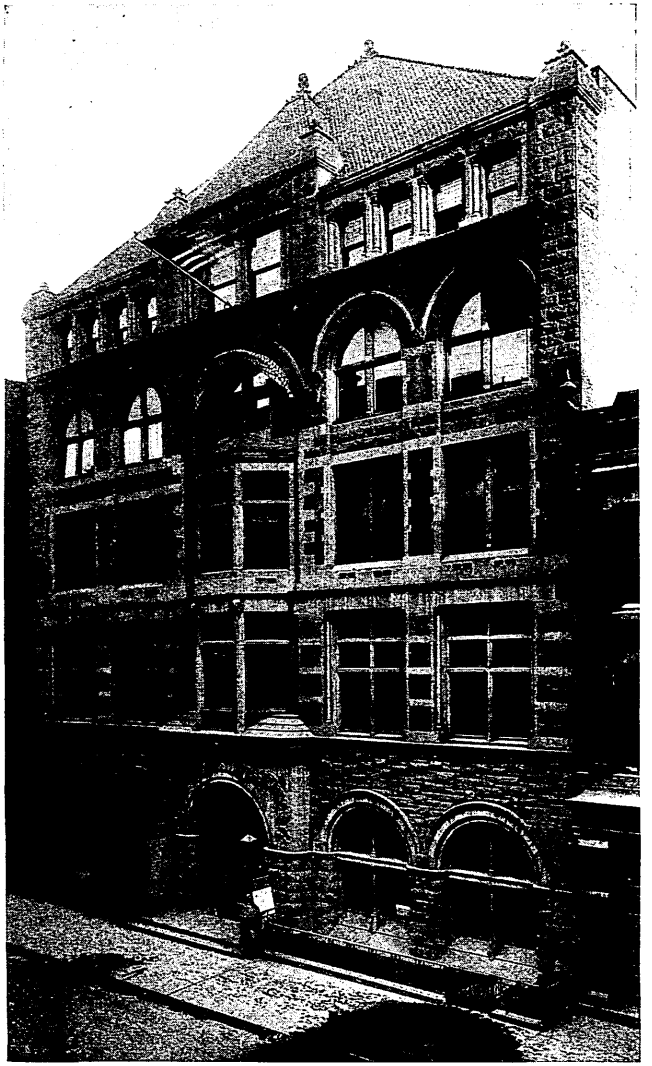
perience and Young Men's Christian Association influence with the Young Women's Christian Association leaders. The history of the Young Women's Christian Association cannot be recorded apart from the gifts, the counsels, and the interest of Mr. Stokes. He was really a living part of the movement itself.

The Young Women's Christian Association of the City of New York, founded in 1870, owed its inception, in part, to the interest and urgent initiative of Mr. Stokes. In a letter written in 1916 to Mrs. Clarence E. Beebe, the late president of this Association, Mr. Stokes says: "I little thought, when I asked my old friend Sarah Hills to go with me and urge Mrs. Marshall O. Roberts to start this work, that it would grow to such tremendous proportions."

He was for many years the secretary of the Advisory Board of the Fifteenth Street Association, as it was familiarly called, resigning when he was about to make an extended world tour. His correspondence with the leaders of the Fifteenth Street Association, now become the Fifty-third Street Branch of the Y. W. C. A. of the City of New York, covers a wide range of subjects ranging from the main principles of Association work to such details as the electric wiring of the Association building.

Long before the present extensive Travelers' Aid work was undertaken, one finds Mr. Stokes writing a letter to Miss Doheny, Chaplain of the Fifteenth Street Association, expressing to her his anxiety concerning proper representation from the Association at every boat and dock, to meet incoming young women.

Mr. Stokes was deeply interested in the work of the International Committee of Young Women's Christian Associations, which later became known officially as



THE FIRST YOUNG WOMEN'S CHRISTIAN ASSOCIATION BUILDING, FIFTEENTH STREET, NEW YORK CITY

Of this organization Mr. Stokes was an advocate and a trustee, and he cooperated with his cousin, Miss Grace Dodge, the president of the National Board of Young Women's Christian Associations in its establishment. Mr. Stokes's sister was the president of the first 15th Street Y.W.C.A.

the American Committee. In a letter written nearly twenty years ago to Mrs. John V. Farwell, Jr., of Chicago, the president of this organization, he said: "For years I have had it intimated that the International Committee of Young Men's Christian Associations had taken your Committee under their wing. . . . The latter charge is somewhat correct. God meant that men and women should work together for the redemption of the world, and I should consider one of the essential features in any proposed movement, that in some way you should have the use and benefits of the half century of experience which our young men have gotten."

He was also interested in the work of the International Board of Women's and Young Women's Christian Associations, and pointed out to them that they would greatly gain in power and effectiveness if they would bring their officers, scattered over the continent, into one city where meetings could often be held.

For years Mr. Stokes watched the progress of these two international bodies, including Young Women's Christian Association work in the United States and Canada, and urgently pointed out to them as opportunity offered the advantages that would come to them from a union of the two organizations and from the centering of their united forces in New York City. In writing to a prominent Western woman concerning this hope of his, he said: "Now, I think I have proven myself a sincere friend according to the Bible rule, for I have pointed out the faults and difficulties of your present situation, and I am glad to know for your own sake that you have had these matters under consideration, and the original suggestion of your moving East did not come through me, but from your own selves. . . . Was there ever a friend so faithful and outspoken,

and have I not shown that I have not only the general work, but your interest at heart?"

A letter written twenty years ago by a National Young Women's Christian Association secretary, in speaking of the interest of Mr. Stokes in the union of the two Young Women's Christian Association organizations of those days, says of him:

"He is undoubtedly one of our truest friends and is intensely interested in the salvation of women, believing that the Young Women's Christian Association is the organization to meet the needs of women. He has such ideals of the possibilities of Association work and is willing to help when he feels that it is thoroughly established. He has talked with a great many people during the summer and I am surprised to see the amount of time and interest he is giving to our work."

When the union was at last effected, and the two organizations were merged in the National Board of Young Women's Christian Associations, it was a source of gratification to Mr. Stokes that his cousin, Miss Grace H. Dodge, was unanimously chosen its first president.

Mr. Stokes's letters would really form a by no means brief compendium on Association principles and methods. He constantly refers to the great evangelical foundation of Association work. In one letter he says, "Now the Young Men's Christian Association found out years ago that they could not ally themselves in active Christian work with those who deny the attributes of their Master, whose name they had taken, and that it was utterly impossible to expect successful religious work with any such alliance."

Mr. Stokes warmly encouraged the young secretaries who came East with some thought of founding a second

Young Women's Christian Association in New York City, and who did eventually found what is now known as the Harlem Branch of that city. Referring both to the names of these ladies and to their pioneering characteristics, he wrote of them, "I call them 'Stick and Pull.'" Mr. Stokes became in 1902 a life member of the Harlem Branch of the Young Women's Christian Association, signing himself in the letter which inclosed his check, "As always, a friend of the work."

He was deeply interested in the founding of the World's Committee of Young Women's Christian Associations, with executive headquarters in London, and he was often in correspondence with the British and American members of that committee. He also gave his earnest counsel and financial help in the founding of the first training school for secretaries in connection with the original American Committee of Chicago.

In 1896 Mr. Stokes really made a beginning for the Young Women's Christian Association work in Japan by writing from Yokohama a long and gracious letter to Miss Tsuda, a prominent educator, calling her attention to the work of the Young Women's Christian Association in various countries. He speaks in this letter of a friendly commission which he had received from the executive body in London, representing the World's Committee of Young Women's Christian Associations, authorizing and indeed urging him to study the conditions and the life of young women in various countries during his long trip, with a view to reporting to the London committee later. He says that he is "to find out, if possible, if there is an opening for such institutions in Japan." His letter goes into a lengthy explanation of what Young Women's Christian Association work really does for young women and means to them.

Speaking of a possible Japanese Young Women's Christian Association, he says:

"It could have various classes for instruction, which would tend to make the girls self-supporting and gradually do away with the unfortunate idea implanted in so many nations that the great—almost the only—thing a woman can do in life is to be married and become the mother of a family, however beautiful and natural this may be under proper circumstances."

He adds that he believes "that the Young Men's and Young Women's Christian Associations have a great mission in Japan," and closes by saying:

"I am delighted to think that women like yourself and your friend and others who will become interested in it will have the great pleasure of pioneering this work. I am very sorry not to see you again to talk the matter over more fully—though all partings are only temporary, and I hope that some day we shall have a chance to tell the stories of our lives in our Father's own house on high."

Later Mr. Stokes made it financially possible to send the first Young Women's Christian Association secretary from America to Japan. Dr. John R. Mott, writing to Mr. Stokes in 1900, said: "In view of the fact that you have really pioneered the way for the Young Women's Christian Association in Japan, you will take special satisfaction in inaugurating the movement itself."

It was Mr. Stokes who also helped the Young Women's Christian Association work in early days in France and in Italy. In 1897 he gave both time, deep interest, and money to the work in Italy, which was then comparatively small. Madame Schalck of Turin, President of the Young Women's Christian Association of Italy,

sends him a letter, thanking him for his hours of conference and for his especially encouraging words to the Association secretary in Turin. Her letter also presents to him for his consideration and help a plan for a training school for domestic servants under the auspices of the Protestant Association, to be established in Turin. It is evident that Mr. Stokes went very thoroughly into the problems of the Italian Associations in conference with their devoted president. Another letter from Madame Schalck, written to Mr. Stokes late in the year, thanks him for his "most gracious gift," owing to which the Young Women's Christian Association in Rome was opened "free of all pecuniary anxieties."

It is pleasant to read in Madam Schalck's letter her thanks for Mr. Stokes's interest in her young son, who was so pleased to have the American gentleman talk with him of sports and athletics. Madam Schalck explains that the Italian Young Men's Christian Association did not then emphasize sports for its younger members. Her boy was much pleased to find so keen an interest on the part of the great American Young Men's Christian Association leader. It gave the boy a new conception of a Christianity which embraced all of life's interests.

In a letter written to a French Association leader in 1896, Mr. Stokes says of the Young Women's Christian Association work in Paris:

"Here let me say that while I have no right to take any part in the work inaugurated by a French lady for young women, planned and suggested from young men's work, I am deeply interested in its success, as I am one of the Advisory Board and one of the originators of the work in this city (New York) and country. I hope that the ladies who have charge of this will be guided aright

and will see above all things that the spiritual life will be kept up; for unless the spiritual life is kept up it will be simply moral and utilitarian. For that reason they should select some one who thoroughly understands the work, has been trained in it, and is in every way a devoted Christian person. They should also put themselves in correspondence with the World's Committee of ladies located in London, so that they may have all the advantages of their experience."

A little later than this Mr. Stokes met a large share of the expense of the journey and sojourn of Miss Annie M. Reynolds in connection with her first visit in Russia, in the hope of establishing some fellowships there which should lead to the founding of a Young Women's Christian Association in Russia to match the organization he had projected for young men. He not only made generous provision for this pioneer visit, but also used his influence with high officials in Russia to pave the way for Miss Reynolds's visit.

Mr. Stokes made a careful study of the Young Women's Christian Association in its various scattered branches during his stay in India, and made possible the early work of the first National Secretary, Miss Agnes Gale Hill. Late in 1900, Miss Hill wrote as follows to Mr. Stokes: "It is now just four years since you came to Madras and there began a task—the task of the formation of the National Committee—which I believe has proved to be one of the best tasks ever begun."

In 1910, when preparations were being made for a historic conference of the Associations included in the federation of the World's Committee of Young Women's Christian Associations, it was Mr. Stokes who wrote to the American Ambassador in Berlin, putting before him the significance of the proposed conference

and bespeaking for its delegates the help and courtesies of the American Embassy.

I had several very interesting meetings and conversations with Mr. Stokes not long before his death. At the first of these meetings, he said to me half humorously, and half pathetically, "I am seventy-five years old," and yet he was as fastidiously groomed, as alert, and as interested in affairs as in the old days. He was just then planning, in spite of physical indisposition, for several quiet but very impressive meetings in his home, which had been the scene of so many private talks and public conferences concerning the work for young men and young women to which he devoted his life and fortune.

These meetings brought together a company of ladies and gentlemen to listen to delicate and yet bold and plain-spoken presentations of the temptations of soldiers in wartime, made by men fresh from camps and fighting lines. The speakers urged the Young Women's Christian Association to dismiss any thought of entertaining soldiers by dances at Association centers of hospitality; pointing out most solemnly that the business of the Young Women's Christian Association was to safeguard rather than in any possible way to imperil the social life of the American soldiers. Mr. Stokes expressed himself very clearly and yet very tenderly as being in favor of a hospitality and social opportunity which should bring young people together in all sorts of happy ways, but should eliminate absolutely the ungraceful and very questionable modern round dances. So far as I know, the planning of these meetings, and the correspondence and witness of Mr. Stokes in connection with them to both the Young Men's and the Young Women's Christian Associations was his last

piece of work for the Young Women's Christian Association.

Many stories could be told of Mr. Stokes's thoughtful kindness to Association secretaries and other Association leaders, on many occasions—the knightly acts of the kindly and chivalrous Christian gentleman he was. He once sent to a committee an additional check of generous proportions, saying that he noted that the secretary whose special piece of work he had been supporting had not included in her account any extras in connection with her long and arduous journey. On another occasion he was making a sojourn in a southern town and found there a secretary who had long been connected in various responsible positions with Y. W. C. A. work. In calling upon her, he discovered that she was in the South because of two invalid members of her family, and that they were living very simply in order to afford the advantages of the climate. He asked his old friend if she would not name to him some special way in which he could help her. She must allow him to help at least a little in the general expenses of the winter's sojourn. And then he went away, leaving in her hands an envelope containing a check for $150.

Mr. Stokes was the blood brother and unfailing friend of the Young Women's Christian Association. All its earlier history must honor him as a constant adviser, a generous supporter, a thoughtful leader.

XII

GUIDING PRINCIPLES

CHARLES K. OBER

Dr. Mott has referred to the fact, recognized by all who knew James Stokes, that he was loyal to certain guiding principles by which he ruled his life and made his decisions. The writer of this chapter knew Mr. Stokes for more than thirty years as a friend and an associate in the Young Men's Christian Association work in North America, and is also conversant with the great and varied work promoted and supported by Mr. Stokes in European countries. Mr. Stokes was not a difficult man to understand. He was simple, frank, open-hearted, outspoken, friendly, responsive, consistent, persistent, and always true to his guiding principles. What were the principles upon which this single-minded, true-hearted Christian layman built his beautiful and beneficent life and wrought for more than half a century as lover and helper of the young men of many nations? Mr. Stokes's dominant and guiding principles, as known by his friends, grew out of his religious life and his identification with the Young Men's Christian Association. He was a Christian and he was "an Association man."

Mr. Gaylord has spoken of him as "a man of faith." I like to think of Mr. Stokes as a *boy* of faith. He was only a boy when he helped organize the Young Men's Christian Association in New York City and only a very young man when he prevailed upon Robert R. McBurney to return to the secretaryship of the New

York City Association as his life work. I like to think of James Stokes as consecrating himself to this work for young men just as truly as McBurney did. I think that Stokes said "come" to McBurney and not "go." Certain it is that they two went on together, in a great and abiding work for God and men, in which neither of them rested, and from which neither could be turned aside.

To Mr. Stokes religion was a vital experience and fellowship. It was his life, not something added to it. He went about doing good, not merely because Christ lived that way, but because, having drunk deep of the spirit of Christ, he was filled with compassion for the multitudes. Though he had abundant means and leisure to gratify every self-indulgent wish, he filled his days with deeds and his nights with cares for others because he really cared. He served because he loved, and his love for men was kindled and sustained by the love of Christ, which to him was the greatest reality of his life.

Mr. Stokes from his boyhood loved the Young Men's Christian Association and did what he could to interpret and to promote it. As "an Association man" he idealized the Association and sought to build its principles into his life program. The Association ideal is a composite of several great ideas, such as, a working brotherhood of all Christian young men, the interest and program of the Association in the whole life of young men, the association of the efforts of the many for the accomplishing of the common tasks, character building on the standards of Christ, the leadership of laymen, personal evangelism, and the program of Christ for the young men of the nations.

Any one of these ideas is great enough to fire the

imagination and command the loyalty of the greatest of men, and the whole Association ideal, given the right of way in any man's life, will challenge and enlist his latent forces and lift him to the highest attainable plane of character and achievement. Mr. Stokes felt in his own life the full impact and dynamic of all of these great ideas, and helped to build the Association on this pattern. In building, he was himself built up, as thousands of others have been, and became great in his idealism and also great in service.

One of the guiding principles in Mr. Stokes's life was that of *working through and with other men,* and where the right man was not already related to the task, of selecting and training the man. As the volunteer secretary of the New York City Association, he saw that the work was beyond his powers, or the powers of any man who served purely as a volunteer, and he selected, persuaded, and supported Robert R. McBurney, who in his career of thirty-six years as the employed General Secretary of the New York City Association, pioneered and demonstrated the profession of the Association secretaryship. Mr. Stokes continued an officer and volunteer worker of the New York Association throughout McBurney's administration and was one of the group of conspicuous Association laymen who demonstrated the indispensability of the leadership of the laymen in the Association while McBurney was demonstrating the secretaryship.

Mr. Stokes learned of the beginnings of the Railroad Association work in Cleveland and invited to his home for conference and to interest the members of his own family, the converted railroad man, Henry Stager, by whom this work was started in Cleveland. Mr. Stokes saw the possibilities of a great religious movement

among railroad men, extending to all the great railroad systems, and wanted to help in its development. But, he was not a "railroad man" though he had a friend who was, and he interested and enlisted Cornelius Vanderbilt, who made this work possible in New York City and on the New York Central Lines, and, as a member of the International Committee, helped greatly in its extension on the great railway systems of the United States and Canada.

Mr. Stokes's selection of Thomas K. Cree for his temporary but statesman-like and highly efficient work in European capitals, and his selection and support of Franklin Gaylord for his seven years of constructive organization in Paris and his similar service for nearly nineteen years in St. Petersburg and Moscow, are conspicuous illustrations of this principle by which Mr. Stokes was so wisely guided in his work with men.

Cree and Gaylord, however, were pioneers and advance agents for native European young men whose discovery, training, and leadership were essential to the highest efficiency and the permanence of the work undertaken. Mr. Stokes, therefore, aided in the selection and provided for the professional training in America of more than thirty promising young men of France, Italy, and other European countries and cooperated with them in their work.

Additional men from America were also needed for positions in the Association work in Europe, in selecting whom Mr. Stokes required evidence not only of character, ability, personality, and adaptation to the task, but of genuine religious convictions and the spirit of service. To satisfy himself as to the possession of these qualifications, he spared no pains or expense, frequently bringing men and their wives from long dis-

tances to be guests in his home, for the purpose of personal interview and opportunity for acquaintance and appraisal of their personality and fitness for the contemplated work. When the right man was found, Mr. Stokes would support him to the limit, not only in the work undertaken, but in giving time and meeting the expense involved in two or more years of technical training, if necessary, to fit the man for his task.

The recognition of his trusteeship was a guiding principle of Mr. Stokes's life. He was one that had great possessions, but with these he recognized that he had inherited great obligations, that he was a debtor to less favored men. He did not wait for these men to seek him out and solicit his help, though many did this, but he went far afield to find needy men to whom he might minister. Witness his mission and ministry to the young men of France, Italy, Russia, Germany, and other neglected and inarticulate fields. Witness also his journeys oft and labors abundant in seeking to explore and to administer his beneficent undertakings. At his death, he left his fortune as a trust to perpetuate the Christian and philanthropic works which he had begun but had not the time to finish. His will, a remarkable document, is a witness to the principle of stewardship by which his life was guided, probably growing out of his commitment to the ideal of the Association.

With Mr. Stokes, *prayer* was also a vital and guiding principle. He was not ostentatious in prayer, in fact seldom prayed in public, but he knew the path to "the secret place," and habitually walked that way. He prayed about the work before and after undertaking it, and he prayed for the workers, sharing their burdens and bringing them all to the great Burden Bearer.

Having access to "the springs in the mountains," he renewed his strength and purpose to live the unselfish life and he overcame the world. On rare occasions, as when touched by emotion, deep and mighty rivers of prayer have poured from Mr. Stokes's heart, giving evidence of an intimate fellowship with God, a faith that would not let him go without the blessing and a knowledge of God's ways that can come only from a life of prayer.

Mr. Stokes was also guided by *the principle of self-denial and of protest* against the customs and tendencies that undermine character in young men and women. There are such customs and tendencies which are considered to be good form in modern society. The best qualities of the old Puritan were reincarnated in Mr. Stokes. He was not an ascetic, nor a "kill-joy" but he knew life, especially the social life of a great city and he knew that multitudes of choice young men and women went down and out with the human wreckage, because they could not stand the strain of the temptations deliberately set before them in society, and therefore he set his face and raised his voice against such customs.

Mr. Stokes was loyal to *the principle of the evangel* and to the practice of evangelism. Philanthropy, education, and the Association's broad program of social, physical, and economic betterment appealed to him and had his generous and continued support. But he felt that all these were but an expression of the spirit of Christ and a part of, not a substitute for, the direct presentation of Christ to men as their personal Saviour and Lord. A lifetime friend of Moody and McBurney, Mr. Stokes knew the power of the Gospel to win men to God, in public or private presentation, to transform

character, and to enlist men in the program of the Kingdom of God among men. If an Association, or an Association training agency, seemed to him to have lost its vision of, or loyalty to, the principle of the evangel, it lost automatically his interest and support.

Mr. Stokes's life was governed by the principle of *friendship.* He became a philanthropist because he was a friend. The more he gave away, the richer he became—in *friendship,* for with his gifts of money and service, he gave himself, and the interest on the investment of oneself can be paid only in kind.

Mr. Stokes was very approachable; in fact, he generally took the initiative. He was interested in young men, and in all that concerned them. I think that his interest in the Young Men's Christian Association was chiefly because it is a friendly organization, with many opportunities for personal contact. All the men who represented him in Christian and philanthropic work were his personal friends. It could not well be otherwise for not only did he deal generously with them, but his close and continued interest in their work, and in the young men for whom they were working, commanded their respect, their appreciation, and their loyal response to his friendship.

Doubtless some of Mr. Stokes's friends, not those, however, who were associated with him in Christian work, thought that he was sinking his money in unprofitable investments. But he had taken counsel with the great Authority on friendship and used his money to "make friends," so that when it and the things for which less careful investors generally spend it, failed, as fail they must, the friends whom he had made his own forever might receive him "into the everlasting habitations."

At the unveiling of the bust of Sir George Williams, on the occasion of the opening of the building of the International Committee in New York City, Mr. Stokes commended in the founder of the Association the principles by which his own life was guided, when he said:

"When we think of the life work of our beloved founder, let us remember that: (1) No increase in money power, no conferring upon him of distinguished titles, no growth of worldly fame, spoiled his spirit. (2) He avoided all ostentation both personally and in all his official relations. (3) No one has ever associated with the practices and spirit of our founder any underhandedness or political maneuvering. (4) With the unprecedented multiplication of buildings, and with the growth in the wealth of our movement, the danger is that we will lean upon these materials, rather than upon the living God. (5) Like him we should abound with the spirit of evangelism. No man can think of Sir George without thinking of him as seeking to bring others to Christ. (6) Each secretary should be the guide and trainer of other men, keeping himself in the background. (7) Worthy was Sir George to be the founder and head of our world-wide movement for, through all the period of his life, he had a consuming desire to see its helpful ministry extended to the young men of every nation. (8) The Associations should have their work supervised and controlled by the votes of those only who are positive and aggressive Christians, those who think enough of their religion to be enrolled as members of the evangelical, Protestant churches. (9) His ways of business were careful and methodical and a pattern to us in safeguarding by all modern means our funds. (10) To copy the words of Mr. Farwell at the Chicago Jubilee, 'We may raise many dollars, we may build many buildings, but we must never fail to remember that our supreme work is to touch the hearts and minds of young men, that they may dedicate to God's service whatever wealth, power, and ability He may give them.' It remains for the



SIR JOHN COLLIER'S GREAT PAINTING OF SIR GEORGE WILLIAMS

Presented in London to the "Parent" Association by Mr. Stokes and unveiled by King George. In the group with the King are Queen Mary, the Prince of Wales, and J. J. Virgo, then General Secretary, London.

younger men who come after us to maintain these standards set by Sir George Williams, if they would maintain the existence of the Association."

The following extracts from a few of many letters of Mr. Stokes to young French and Italian secretaries are revealing of the man. They are typical of a correspondence covering years of patient cooperation, in which Mr. Stokes gave freely of himself as well as of his substance.

"For a long time I have feared that many members of the Board did not appreciate a certain necessary part of the work, that is, putting the young men to work on committees, making them chairmen of the various committees, and holding them responsible for what was done. It is this sense of individual responsibility which makes a good Association man love the society and become an excellent self-relying citizen. In this respect the Young Men's Christian Association can do a great moral work for the citizenship of France, though, of course, it cannot enter into politics in any manner, shape, or form. I have not your statistics at hand, but I shall look with interest to see how many young men are on the committees, and who are their chairmen, and what they perform. It will never do to appoint these men chairmen of the committees and then to keep them like little children with no responsibility. They must be trusted, and kindly guided only when necessary. If the Board, through its secretary, refuses to trust them, then they must not be astonished if the young men refuse to trust the Board and the Secretary."

"There is still the idea existing in some places that any good young man or aged minister will make a good secretary. We found out nearly twenty-five years ago this would not do. The secretaries must be specially trained.

"There is also the idea that a secretary, being paid,

should give more or less every moment of his time to the Association. This will kill any man morally and physically. He must have time for physical exercise and take it. He must have time to read and improve his mind or his mind will decay. His mind must have time to plan out his work for the Association also.

"The European secretary is sometimes considered as the man who must attend to every detail and must keep all the books and minutiæ with his own hands. This will ruin a man as a true secretary. The secretary should be the leading spirit, he should lead and guide every one, subject, of course, to the guidance of the Board. But he must be a man of such tact that he will keep himself in the background and push forward all the others. If he does all the work in detail he will ruin himself for his position and wear himself out.

"I do not wish to flatter you and I do not wish to injure you. But I feel the destinies, under God, so far as Christian Italian young men are concerned, are largely in your hands; see to it that you are true to your mission."

"A letter from one of your relatives expressed great pleasure that you were to take up athletic work in connection with the Young Men's Christian Association in France, as he thought you were so well adapted to it. . . . You see, it is one essential for this work that a man should be consecrated in love for young men, also in his love for Jesus Christ, who is the best friend a young man can have in this world or the world to come. We say in America to be an active member one must be a member of a Protestant evangelical church, but you and I must know that mere membership in the Church does not make a Christian of a man who has not consecrated his love and heart to Christ. Prayer on your part and communion and conference with those who are engaged in this work will aid you greatly. You know that it is essential for a gymnastic instructor to become a consecrated man, and this I hope and trust you will become."

XIII

A PASSION FOR HELPING FOLKS

The chief impression which the World's Conference at Paris in 1905 left upon our minds resulted from the overflowing expressions of three conspicuous Association leaders of the day. First, the patriarchal Sir George Williams, who was borne into the gathering seated in a chair, pulled himself together and poured out these words—his last message and the echo of the torrential passion of his soul for more than sixty years: "Young men, I commit unto you as my last legacy—and it is a most precious one—the Young Men's Christian Association. I leave it to you to carry on and extend. It will be a blessed thing for your own souls and for your countries."

The second impression was from the prayer of Prince Bernadotte, president of the Swedish Associations, a petition for the young men of the world. The third was the sympathetic prayer of James Stokes at the memorial meeting for Paul Theis, late secretary of the Paris Association—a man selected, educated, and trained in the Springfield Training School and supported by Mr. Stokes for ten years in work for the young men of the gay, glorious, and thoughtless capital. It was the spontaneous outburst, as well as the revelation of the controlling passion of his life, the heartbreak and burden of his soul and the echo of a thousand prayers. The prayer ended with a tender petition for the young wife and little family—but it had been preceded by a personal visit and a liberal

check. The concern of these organization builders was more for men than for movements. These utterances sprang from their souls and revealed the springs which fed the outgoing floods sustaining their works.

Mr. Stokes had a passion for helping folks. One who had been closest to him declared: "I never knew a man who was so hungry for friendship or so eager to help men in difficulty. He fairly fussed about the equipment and the comfort of every secretary he sent out." If one of his men was ill or broken from overwork, he insisted that he should have the best medical care and prolonged rest and recuperation, and made provision for it in liberal fashion.

"Let me know of any men in difficulty who are sick or in need of a vacation. Let me help them," he telephoned Mr. Jenkins, the secretary who was in a position to know the circumstances of the force of foreign and home men. And by the first mail, or a messenger, would come a check with this invariable message, "Don't let them thank me." Mr. Jenkins writes:

"He was ever thoughtful of others' comfort and especially he foresaw what they might need. His wide experience in travel gave him many sidelights on human nature and its needs under novel conditions. For example, I well remember his insistence upon the necessity of a light felt hat in traveling in Palestine in early spring and he pressed upon me a Turkish pound to equip myself, knowing that I would not follow his wise counsel unless he backed his judgment.

"On another occasion, one of our men had a very sick child and the local physician was evidently not diagnosing the malady accurately. Mr. Stokes had the wisdom to send a specialist of metropolitan reputation to the suburb to add his skill. The child got well rapidly.

"When Hans Andersen was so ill, it was Mr. Stokes

who insisted that every modern facility be placed at his disposal. He paid most of the hospital charges. He saw that all was not going well and urged that Dr. Allan Starr be consulted. Dr. Starr was the first to diagnose Andersen's disease correctly. I had quite intimate knowledge of his relations to Andersen and I cannot speak too highly of his foresight and delicacy of feeling, as well as of his kindness and generosity."

It was not until that "shower" of letters reached Mr. Stokes on his seventy-sixth birthday—referred to in another chapter—that he learned of the help that his check, "like a gift from heaven," brought to this man in dire distress. It was the first opportunity that the secretary had had given him to voice his gratitude.

"You may not remember me, for I have never talked with you except over the telephone, but I shall never be able to forget your helpfulness to me, and I must claim the right this once to express my thanksgiving.

"After the trip to Asia with Dr. Mott in 1912-13 I came back to get acquainted with a baby girl born in my absence. A few days after my return she left us after a few hours' illness. Two weeks later my only son came down with meningitis, involving a fight for health lasting through months. Then a little later came scarlet fever, involving my oldest daughter. With hospital expenses for him and extra expenses at home totaling much beyond my income, there was nothing left to do but to pray, 'Give us this day our daily bread.' This my good wife and I did—with genuine feeling. The day came when I could leave the house and I started for the office not knowing just where to turn for the financial relief that must be sought. My heart was heavy, and the road seemed uncertain. When I reached the railroad station an acquaintance remarked to me that some burdens and some strains should be distributed. And he handed me a check for a substantial amount. I thanked the Good Father before I looked at the check. When I reached the office

Jenkins phoned me that a day or two before he had seen you, you had inquired whether any of the men were hard beset, he had told you of our case, and you had handed him a check for $100 to be given to me—with the stipulation that I was not to thank you for it.

"That check for $100 did a full hundred dollars' worth of work as money. It did a far greater piece of work in steadying courage and lifting faith.

"But never since I have been committed to Christian work, now more than twenty-five years, has there ever been an hour when the outreach of a hand of helpfulness could have been more like the outreach of the hand of the Father Himself than that morning when your check was waiting for me in New York. It was the Father's gift to us.

"You have helped to distribute many strains—by taking part of the load."

It does not appear to whom the following letter was written, but helping this poor boy, sick and in dire need, may have been the suggestion which led him to set aside $50,000 in his will to provide vacations in the country for struggling young men:

"You remember our talk about a poor woman and her son. Well, we got that boy off to the country and I hope saved his life with a little fresh air. I saw another rich friend beside you and he promised to aid in starting a fresh air fund for sick young men, to be used specially by young men recommended by our Associations. I have seen Rev. Mr. Persons who manages so well the *Evening Post* Fresh Air Fund. He will board at $2.25 or $2.50 per week (as members of the family) in the country, young men who may be sent out."

He loved to help a fellow worth helping. In sending a young man needing work to Mr. Warburton, of the New York Railroad Association, he wrote:

"I am sending you the bearer. His father was an honest and faithful workman of mine for many years and served his time on the Volunteer Fire Department, where he received an injury which crippled him for life and has now laid him aside. He was one of the old-fashioned fellows that you read about, an honest man of the middle class. His boy wishes to help support the father and, from our Bible visitor, I hear a fine report of him as being like his father. He is reported as being a quiet, stay-at-home boy, favorably known to all the neighbors. This is the kind of a young man for railroad business.

"May I ask you to interest yourself in his behalf, and I think anyone proposing to employ him will be able to check off his record in a favorable manner."

A touch of humor as he pays "$10 a pound premium" on a baby born to his friend Bichsel, secretary of the French Branch, New York:

"I congratulate you and your good wife upon the birth of Elizabeth.

"As I am in the habit of paying about $10 a pound for nice babies, and as I imagine she weighs five pounds I enclose you a check for $50, but this must not serve as any encouragement to send me such cards too often.

"With best wishes for your wife and the baby, and also for yourself."

In writing of a young Frenchman alone in a New York hospital, who had his foot amputated, Mr. Bichsel reports:

"The money which you so kindly left for him will be used in securing an artificial limb, thus enabling him to go about and earn his living. Let me thank you again on his behalf."

We find a letter from Mr. Orne in 1892 in which he acknowledges Mr. Stokes's help in providing a nurse

for their bookkeeper, a simple retiring man who had just returned to the office after three months' sickness and convalescence, and another from a student secretary who writes him in gratitude, on learning accidentally that it was Mr. Stokes who had provided the funds to send him to the country for recuperation.

When an International secretary was stricken with fever the first proffer of aid to his wife was not from his associates, but from Mr. Stokes, together with a generous check to provide for "some little extras," and after a siege of sickness lasting two months he insisted on paying the considerable bill of the physician—adding the invariable word, "Don't let him thank me."

From a friendly letter written to Sir George Williams on the occasion of the Diamond Jubilee in 1904 these sentences revealing his labors are taken:

"How vast is our great enterprise in its reach! How complete its accomplishments! One night I have a session with one of our leading secretaries with a mighty plan for reaching into China; the next is a call from one of our Japanese secretaries regarding the great work in Japan; the next an appeal from South America; today I am expecting the secretary from Rome; next month my secretary from St. Petersburg; and some time this month, a brother of Paul Theis of Paris, who was educated in our secretary school, and who has been doing good service in Shanghai, and so it goes. Almost every moment of my time is taken up by some phase of our Association problem.

"I am rebuilding a large house, which we bought for the French Branch of our New York Association, and as all educated young men in Europe, especially on the continent, are supposed to speak French, this will serve as a depot for all the vast Association work which Providence has called me to undertake in Europe. At the last convention of the students of the Latin race, held at Rome, it was a delightful experience

for the young men of Italy, France, Spain, and Portugal to find that they all could speak a language understood by each. You may have heard that there were some two hundred delegates present on that occasion, and this marks the beginning of a new and great era for the Latin races. Let them but get the Gospel! Let them hear it through the practical work of he Young Men's Christian Association; and the results will abundantly justify our expectations.

"Thank God, our large work is amongst the middle class, which is always the great stronghold of a vigorous nation. We can point to hundreds and thousands of young men that have been brought to know Christ by means of this organization, and so, my dear friend, you have much to congratulate yourself on, as a father and patron of this Association, in its tremendous accomplishments. What joy and what peace this must bring to you!

"I do not forget the last night when I bade you 'Good-by,' and it is possible that, this being my year for going abroad, I may meet you during the coming season, take you by your hand, and look into your dear face again. God bless and keep you many, many years, my dear friend, is my prayer, and the prayer of all your children in this great and growing land."

The reply from Sir George Williams contained the following:

"How can I adequately thank you for the beautiful letter, just received!

"I have been endeavoring to realize in some small measure the great goodnes of our Heavenly Father in permitting me to see the wonderful progress, and extension, of our beloved Association throughout the world. But I cannot. At the same time my heart is profoundly thankful to Him for all His mercies. 'Bless the Lord, O my soul, and all that is within me, bless his holy name.'

"The account you give me, in your letter, of the

foreign work going on under your hands, in connection with the Young Men's Christian Associations in Japan, China, etc., is deeply interesting, and indicates vast possibilities of usefulness and blessing, still to be realized."

A reminiscence of "Dear Moody":

"The first extended conversation I recall with Mr. Moody was after the Convention at Albany where I had been engaged with others in the founding of the International Committee.

"We were coming down on the day boat from Albany, but almost when we first met he turned to me and said: 'Stokes, my heart is drawn out toward you.' In his old Yankee homespun language he expressed the thought of his life and of all his life's work. That was the secret of his success, his love for God and his love for man. I remember how he helped our Association work years afterwards. He helped the Association because he came to know and love it. I think he was a little suspicious of us at first, thinking we were not quite as evangelistic as he wished his work to be. I remember when in California I made preliminary arrangements, through Mr. Cree I think it was, for Mr. Moody's great tour of the western coast, which did so much to settle the evangelistic standing, up to the present time, of the Associations of that important section. This was a magnificent tour of his. He not only revived the Association, which I found was almost worse than dead, and put it in a new building, but he revived and comforted the hearts of many a man who dated his life's happiness from Moody's visit.

"I remember the great evangelistic meetings which Moody conducted at the Madison Square Garden. I used to go in and play for him on the organ at various sessions. Mr. Moody used frequently to take his meals at our house and it was one of these times that he met Mr. Henry J. McCoy and made an engagement for him to go to California, where his services have been so long and so fruitfully blessed.

"I remember Moody's positive action about matters which he considered essential. I recall his treatment of inquirers who he thought were not quite sincere. He was speaking in the theater on Broadway just below 22nd Street one night when I was there and after the meeting a man came up to the stage to speak to Mr. Moody. The man was slightly under the influence of liquor. Moody noticed this at once and immediately said, 'I have no time to speak to you. You are not down low enough, get down lower and when you are down low enough you may cry for mercy,' or words to that effect.

"I remember he once told me he was afraid to be educated for fear the Spirit would leave him. We have seen in Association circles that the mind can be educated at some of our religious schools to such an extent that it drives out the simple story of Christ and His salvation."

From the days of his boyhood he was a music lover, singing and playing the rich hymns of religious faith with both power and feeling. He had played at the evening prayers in the early days with McBurney, and with Moody and Sankey in their inquiry meetings in New York, and was ever alert for an idea to pass along for evangelizing by song. This is from a letter written the Buffalo Convention:

"As to Sabbath breaking, we have already introduced what is called 'Pleasant Sunday,' abroad, only we have amended it somewhat. For years, you will remember, I tried to introduce social singing Sunday evenings in our hotels, as I used to practice it years ago. A hotel chaplaincy has been started recently in New York, and I think it has taken up this subject. Why could not our Young Men's Christian Association in a great measure substitute this singing (which must be of a fine character) for the so-called sacred concerts?

"The hotel where I am writing from has long been

known as a fashionable resort, and I hesitated to try as to introducing the service here, but last night, being prompted by others, we succeeded in having a Sunday service, connected with the Sunday concert. A number of people came up to accord their thanks, which were grateful. Now, this opens up a most interesting field."

Mr. Stokes would not be "bled." Ready to aid to the limit when the appeal was right, he exercised discrimination and judgment and the privilege of frankness. The calls for money had come to him so thick and fast while he was carrying the Paris and St. Petersburg work and buildings that he wrote, in response to an appeal for $100 which he felt was "a little too much":

"You ask me for 'only one hundred dollars.' It is not much, and you ask it in your usual eloquent and persuasive manner. I guaranteed $25,000 toward the French Branch. My secretary tells me it is over $45,000 already. I am liable to be called upon to fulfil my promise to the St. Petersburg Branch, from where the plans of buildings are being sent me now. I am called upon constantly for personal matters, and as constantly for little Association matters. There are the support and burial of poor F———, whose mother would like me to support her for life. Poor Theis is broken down in health. I fear there has been some bad treatment of him, and I am sending him something. The Roman secretary has not been paid the proper salary, and I am writing about that.

"Now I have not given money to have my name put down on the list, in fact, the putting of your name on a list subjects you to criticism, and further demands, because you have not done more or done something for what other people believe it is your duty to do.

"I must not forget P———, whom you secured for me at considerable expense. I know the burden of expense and anxiety that you have at this time; but I

know in a number of cases that when you secretaries get after a person who has done something for you, you are tempted to bleed him to death. I know what I am talking about.

"Now, my dear friend, you see the situation, and you know that no man can be expected to answer to all the demands made upon him, and that I must choose what I think God calls me to do. How much I should like to answer the requests of all my brethren!"

To Dr. Mott he wrote with reference to the satisfaction he had in being able to give—indeed, at one time the salary list of Association secretaries paid directly from his office exceeded $20,000 annually:

"By tomorrow I will have sent over five people, and within a month I hope to send three more, and this is only a beginning, and you know what the expenses are in these times and that I must keep a fund constantly on hand for any emergency that may arise for them over there. And you know I am sending to the Geneva Committee, or directly to France, Italy, and England all in the Y. M. C. A. line or in the behalf of the soldiers and prisoners. I rejoice to feel that I have had a portion in the great work."

Of the influence of a Christian physical director trained for his work, consecrated to it, and "playing the game" in loyal team work with his associates, he had this to say:

"The demand for a director of physical exercises and development in the Paris Association is very great. We feel that the presence of a physical director will push our work forward greatly and prove a great means of attraction to Paris young men.

"Young Frenchmen are like young men in general all the world over in this, that they judge of the genuineness of one's Christianity far more by one's daily conduct, by one's actions and manner, than by one's

words. But if any one speaks to them of Christ and his words are backed up by genuine Christian living, the word then has power to touch them and to change their hearts. Mr. Theis, the general secretary, is a fine man every way. I have watched his development during the last six years with the greatest interest and find him admirably qualified for his work. You will find in him a warmhearted Christian friend and helper. He loves young men deeply and does not hesitate to sacrifice himself to their welfare, and you will, I am sure, be as deeply attached to him as I am. Consult him in every way and trust him fully.

"The Paris Association was founded in 1852 and has a long and honorable past although, of course, nothing like its present development. Still, many men prominent in French Protestantism today received much of their religious development in its Bible meetings, and look back to those times with affectionate remembrance."

No man could take for granted and impose upon Mr. Stokes's generosity and kindness. He expected a man to work on business principles and produce results. Of one of his secretaries he wrote:

"The president complains of carelessness in regard to promptness and regularity in his office work; that he had begged him again and again to try and improve. The secretary complains that I pitched into him on my last visit, and I did it pretty rough, as he seemed at times utterly incapable of doing anything unless I took him by the neck and shoved him. He completely exhausted my patience again and again, so much so that I gave him up as a hopeless case long before he announced his intention of leaving."

To a discouraged student Mr. Stokes gives a practical, friendly word, urging continued effort and thorough preparation:

"You must not be discouraged, nor must the Associa-



MR. GAYLORD AND HIS ASSOCIATES, MOSTLY RUSSIANS, OF THE MAYAK SECRETARIAL FORCE

tion be discouraged if the work goes slow, and if you make a great many mistakes, and perhaps have to do the work all over. It is a natural experience. No man gets strong in the gymnasium without experience, and no man gets wise without experience; it is the same thing with the Association work. Mr. Bowne is right; one year would not do at Springfield; you need two at least."

To whom this letter is written does not appear. It is addressed to "My dear old friend," and was probably written to McBurney, who was in a sanitarium, broken by overwork.

"For, after all, the friends of our youth come nearest to us as our years advance. I have just heard through Mr. Cree of your sickness and am much distressed thereby. I hear and hope it is true that you are getting better and soon will be well again.

I have hoped that you and I could decrease our fat and increase our years of usefulness like Mr. Morse by the use of the bicycle in a moderate way, if the doctors approved.

I want you to know that, after the grand opening of our Roman building, I have come to France for the long expected tour with Mr. Sautter. Today, at the *dejeuner* with the board and council, your sickness was mentioned and at once prayers were offered up for your support and recovery, for the friend who, though personally unknown to them, was so well known as a friend of young men and who had given his life for the work of our Associations. I need not tell you, I joined with the full heart in the prayers for him with whom my earliest experiences began in this glorious labor of love.

I have worked as hard as I have been capable, night and day, and you know what that means; I have broken down once or twice, but it seems as if I must go on. I am working slower now. But oh! what glorious results accomplished and in view, how wonderfully

has God led me, opening doors from the imperial and kingly courts to the humblest worker. My heart overflows with prayers that God could have used me in this way. It makes my heart sore, however, to see the terrible need of the men of Europe. When hundreds are volunteering for service amongst the heathen whose influence can just reach us, why do not a few volunteer for the heathen in these lands who are influencing our country all the time?"

To "My dear old friend Wheat," he wrote, acknowledging a friendly letter:

"How good it was to hear a word from you! How wrong it was for you to come as far as Philadelphia, and not come to New York to see the old fellows! Years are going by—memories are beginning to grow dim—but there are some men whom we can never forget—and you are one of them; and your name calls up thoughts of McBurney, Miller, McLean, and a host of others who have done their work and passed over. I certainly belong to the old clan and I certainly believe in the evangelical basis, but I am sometimes very anxious as to the Young Men's Christian Association becoming too much an entertainment bureau and too little a Christian effort.

"I am acting as a sort of an unpaid secretary, working night and day for the Young Men's Christian Association, so you see it has been near to me all these years, for there are certain basic principles without which our Association cannot exist.

"Now, Wheat, don't you dare to come as near to New York again without getting over to see me. You remember the story of the man who said, 'Don't you ever come within five miles of my house without stopping.' I ask you not to stop, but to come in."

His fond memories of the old-time prayer meetings of his youth are drawn upon in this letter, urging

prayer upon the members of a New York City Association for which he was deeply concerned, and fearful lest it neglect the practice of prayer in its vigorous program:

"I inquired of one of our Associations if they kept up regular prayer meetings, and the secretary, a gentleman whom I have reason to esteem highly, told me that they did not have general prayer meetings; they did not approve of emotional religion; they had family prayers with the secretaries each morning. I presume with the small number present, they could prevent it from being too emotional. Whilst we had the meetings of the secretaries, this is not the way in which the work was conducted in olden times, when we thought we knew what was the primal foundation of all our work—namely, an open as well as a secret invitation to any and every young man to come to Christ.

"How well I recall dear Henry Webster, who died for young men, dear McBurney, Rev. Dr. Marling, the father of our present efficient executive, whose kindly face was seen so often at our prayer meetings; but best of all were the family prayer meetings every night for fifteen or twenty minutes, and no poor, sin-stricken young man who chose to come into that room could go away without an invitation to come to Christ, and to come then and there and take the hand of some brother who was watching for just such young men who might stand up, and would help to lead him to the Saviour.

"I understand we are doing it in a much more ethical and highly cultured way just now. Is it as successful, my dear brethren? Are we doing our duty? It is not the way my dear old friend George Williams went to work when he founded the Associations. He tried to keep the young men with whom he was associated in business from drink and immorality, but he waylaid them as they came out of their rooms to bring them to Christ. First and foremost and all the time he must bring them to Christ. He believed that the blood of Christ cleanseth from all sin."

To Mrs. Jesup, acknowledging the receipt of her husband's memorial, he wrote:

"I am deeply touched by your husband's memorial which you have kindly sent me. I have come to that age where the old friends are the best and the dearest. Your book recalls many sad, though mostly pleasant memories. As I leave for Egypt tonight, I have not had time to read the book through.

"My life work and I may say my greatest educator has been the Young Men's Christian Association. . . . I remember our consultations about your husband as president of the New York Association. We wanted him because we thought he was a straightforward man, said what he meant, and did what he said—we could depend upon him. After he came I remember our confidential talks together and the kindly and affectionate way in which he treated me.

"I have not given up my interest in Association work and I go abroad now for a rest in Egypt and meanwhile to see about two or three new buildings in Europe."

His letters of sympathy were as genuine as himself. This one was written to one of the early secretaries who had lost his young wife:

"I have been so shocked and pained by your great and sudden sorrow that I have hardly known how or what to say to you.

"When I first heard at New Haven through Mr. Morse of your wife's severe illness, I asked him to let me know if I could be of any service. He said she was better then and it was not till I had returned from the country that I got word of her alarming illness. I came at once to his house to consult about physicians, etc., as also thereafter. It will ever be my painful regret that best wishes were all I was permitted to do for you or her. Few words, even those of heartfelt sympathy, can be of any relief. At such a time one is

brought right into the presence of his Maker, and it seems as if men ought to be still. It may be pleasant for you to remember how many are thinking of you and praying for you, still better to know that a Heavenly Parent thinks of you and cares for you in your loneliness and sorrow.

"With deepest sympathy from my wife and myself, _____"

A letter to Robert Weidensall written in 1890. He knew how to say a good word to a man and say it truly:

"It is always an encouragement to know we have done a good work or encouraged somebody in doing it. I have just returned from the South, and among other Association visits I saw Mr. Pugh of the Washington Association, who said, 'Weidensall has been here and he just did me good all the time he was with me; why when he shakes hands with that hand of his, you know it seems to go right through you. He sat down with the members and attended the committee meetings and just set them all up. I never had anything do me so much good, I never felt better in my work than during his visit.' Now, Weidensall, this kind of thing is worth living for, isn't it? From the reports that Mr. Pugh gave me, I judge they are doing first rate, and if you had a hand in it, what a pleasure it must have been."

Here is a characteristic letter from Robert Weidensall, his lifelong friend:

"The grand old men who have done so much are fast passing away—am glad you are left. Take care of yourself. Don't try to be responsible for too much or do too much in a given time. A man can do only a man's work. It takes a number of men to do an Association's work. I have long ago learned that the Lord Jesus Christ has a greater interest in the Associations and in all other Christian work, than any and all Christians put together. He is not unmindful of His work.

"There is much for both you and me to do yet. Let

us do with our whole heart what we can do, and what we cannot do shift to others whom we can trust, and put all of it with absolute faith upon the Lord who can and will attend to it.

"Am working day and night on my study and preparation for the multiplication of volunteer workers to lead men to Jesus Christ—to understand clearly what the Christian faith and life are, and to set them at work to win their fellows. I believe this will be by far my best contribution to Christian work."

Evangelism was in his heart. He would gladly take his place on the platform. He had worked with Moody and Sankey. He had toured the south with Hall and Cree and had been a fellow personal worker with McBurney all his earlier years. In a letter from France he writes a friend:

"You may perhaps know that I had planned for a great evangelical and Young Men's Christian Association tour through France accompanied by Mr. Sautter, the national secretary, and Pastor Thomas. Then, too, I must complete the building of the gymnasium in Rome.

"So you see that I have not been, and do not plan to be, idle the coming winter; but the doctor has stopped all this and threatens me with a breakdown if I do not desist.

"I know of no one whom God has so honored by giving him the opportunity to work in behalf of the Master."

As a member of the Visitation Committee of the Board of Directors of the New York City Association, he had made the round of the many branches in 1905. This suggested the following appeal to his fellow-directors to enter into closer relations with the members

and to give as much thought to making an effective organization for service as to the business details:

"And just here, we want to say, as we have so frequently said before, that some plan should be devised by which every member of this Board should come to this meeting, not only to pass resolutions and authorize bills, as in a business corporation, but that each member should feel a vital interest in every department of the work, and that some scheme should be devised whereby we could spend some hours, if need be, in discussing deliberately and effectively how each one of us can be brought into touch with every part of the work, and the leaders amongst the members and branches be brought into personal sympathy and communication with ourselves. Unless some such plan is devised I fear for the future work of our body. It will become more and more perfunctory, and the members will feel that all duties are properly performed when they have delegated them to the duly employed agent."

In a report of the New York City Association of the early and striking work of the French Branch, Mr. Stokes notes in detail its international service of friendship to young Russians, Italians, Swiss, and French, notes also the changed aspect of the German press and in a discriminating note urges an extension of Association work for foreign-born men in America:

"Our organization can reach the foreigners coming to America. Many of them know no distinction between a minister and a priest, confounding them all as hated representatives of a church, which means in their homes a state for which they are taxed. But our Young Men's Christian Association comes to them as an active, energetic organization of young men—each man independent, but each one voluntarily giving some of his time to Christian work and before all to Christian fellowship. Can we afford to ignore these facts? Can we afford to let pass opportunities for

reaching and saving these people? No thoughtful man can fail to see that there is a Providence in these various nations sending out their representatives to America. They are to receive in America the American idea of American independence and Christian liberty, and some of them are to go back and in time revolutionize, so to speak, their own homes; until the great plan of Providence in this great country of ours, and its relation to the whole world, shall be finally accomplished."

XIV

MESSAGES, LETTERS, AND REPORTS

To his friend, Count Pourtales, President of the Paris Association, Mr. Stokes wrote in later middle life:

"Now that my children have all been taken from me, your organization, in a way, stands in my heart as if it were my own offspring and I am anxious before I die to see how far the ideals which we had years ago when the Association was begun may be carried out."

A man reveals himself in his intimate letters as in no other way and declares himself in the messages which come hot from his heart. Would we know the real James Stokes, let us see him in his unconscious self-declarations. From a voluminous correspondence covering half a century in which his chief business was pioneering and establishing Associations of young men, these illuminating excerpts are made.

The cause he espoused as a young man held first place in his life to the end. Few men grasped and mastered the principles of the Young Men's Christian Association as he did. He was intimately acquainted as was no other layman with the men of the movement in all lands, and he was as familiar with its methods. He attended more national and world conventions in his life than any other lay worker. He assimilated the spirit and reflected the best thought of the organization. He thought in the terms of young men, and his convictions, which deepened with years, did not grow away from youth.

To the young men of Paris on the anniversary day of the Fête de Jeunesse he sent this message at the solicitation of their officers—a message timely for all time, and truly reflecting his dominant purpose and personality:

"You see the importance of right views, strong convictions, and earnest effort in whatever line of duty you believe God has called you to. I have worked all my life as a young man amongst young men. I hope to keep my sympathies young and when I die to die a young man, so I send you the cordial greetings of one who, though a young man, has worked for many years in the great movements that have interested the Christian youth of my country.

"Should I talk to you all day, my text would be only the Bible, our light and guide; study it constantly, think and pray over it, learn its spirit, and follow its directions. That only is a path of safety."

Appointed in 1866 foreign corresponding secretary of the International Committee, he became familiar with the entire movement in its expanding years in all lands and was among the first to recognize that America had a responsibility to fulfil to young men of other lands. In his papers are found many agenda of conferences with world leaders, which are marvels of comprehensiveness—outlines which reveal an astonishing grasp of detail and knowledge of conditions of the Association in all countries where it operated or to which it might extend. Once committed to a project he saw it through.

He was spoken of as a philanthropist; he was rather a pioneer promoter. He was regarded as a patron, but he hated patronage. Some thought him an autocrat, but he was thoroughly democratic. He was always contending for what he thought was right, but as eager

to be right. To a secretary with whom he often consulted he said, "What I like about you is that you don't always agree with me, and you don't hesitate to tell me so. You are honest." How he detested deceit and lying!

"Let us learn from everybody without prejudice." He was ever learning from young men and old and welcomed a suggestion which would lead to increased efficiency. He wrote to a veteran member of the World's Committee:

"We are not ashamed to come to France to learn. When we find the French or the Germans underselling our goods, we come to their countries to discover how they do it, and we are not ashamed to bring the countrymen of these lands to our own homes that they may teach us just how to conduct these enterprises. We do not feel there is any disgrace in our ignorance, and we cannot understand why our continental friends should imagine for a moment that it is disgraceful to get the needed information in any place regarding modern Association work where they can find the greatest experience. We are perfectly willing to be instructed by Frenchmen, Italians, Swiss, Germans, or anybody who can give us the best advice."

To the banquet given to the workmen who erected the Association building in Paris he sent this ringing message and interpretation of the Carpenter of Nazareth. Could anything be better done?

"It is not workmen of the hand only, but also of the head and heart, whose work we have come to honor this night, and so, on behalf of all who may call themselves workmen, whether for their necessities or the bettering of their fellowmen, I wish to say a word.

"Let me say a word about the greatest Workman who ever lived, whose knowledge of the human mind and heart was so profound that He became the greatest true

socialist, a leader amongst men. He was born in the Orient, from which, in my tour around the world, I have just come. When but a boy, He was noted for His wisdom and perception, and He could carry on discussions with those who were learned in the law; though able to surround Himself with all which could delight human ambition, He preferred to take a humble position. He learned a trade and He worked as a carpenter.

"This Boy and Young Man was filled with truth, and no man and no nation can be great which is not filled with truth. If he made a box or a table, He did it with a conscientious zeal which showed that His heart was in His work. Wherever there was sorrow, there was His sympathy; wherever there was joy He rejoiced. In all the forms of human sorrow and happiness, He was alike at home.

"But this pure and good Man was denounced by the leaders of the mob, and rejected by those who were supposed to teach the tenets of truth and religion. He was taken and illegally condemned to death, and He died for you and me. Need I tell you that this is the Christ, the Babe of Bethlehem, the Carpenter of Nazareth, and the Crucified at Jerusalem? When His enemies had destroyed His mortal body, they thought that the end had come, but no! the Man, the God, who could say, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' could never die.

"There is not one of us but that has labored; that has been heavily laden. It may be with sorrow, it may be with pain, and when we have heard this voice echoing down the ages, it has cheered our heart and lifted up our head again, for He spake as never man spake when He said, 'Come unto Me,' and His words are as fresh today as when on the mountains of Judea, He gave that welcome invitation to the family of man."

"Surely the Christian young men should be the happiest, healthiest, and best instructed of all young men."

This message he wrote the members of the Paris Association on the opening of their new building, urging them to add the study of the Bible to their personal program:

"Why do I emphasize the study of the Bible? Because in the heart of every one there is something which tells us when we go wrong, which points us to right, and makes us desire true instruction and guidance and furnishes a great living model by which we can shape our lives. No book can convict us of sin like the Bible, and thus turn us to the Sinner's Friend. Nowhere can we find such help in sorrow, in doubts, and in trouble, and such fellowship in our joy. No one has ever lived like the man and God Christ Jesus, an example for all time and all men. No wonder we chose Him for the name of our Association. Let us do nothing to disgrace the name of our Founder. Keep close to Him and He will keep close to you.

"You are now about to enjoy the full benefit of your new building. Some have thought that Christians were long-faced and sour and could not enjoy the good things of this life. Look at our class rooms for instruction and amusement, our restaurant and social rooms, our library and music rooms, our reading rooms and, one of our most important agencies, the gymnasium, its apparatus having the best improvements for building up a healthy body, and its able instructor learned in the modern gymnastic method. Surely the Christian young man should be the happiest, healthiest, and best instructed of all young men."

Young men are the same the world over, he claimed, and yet in every country he sought to adapt the Association to the national mind and to conditions as they there existed. Witness the projection of the Mayak:

"Our European friends are perfectly willing to receive any donations of money, they do not care to have us donate our advice, telling us that the countries and

the people are so different, the American ideas will not do for Europe. Now this in the main is all nonsense. Young men are the same all the world over and unless there are exceptional conditions as to their surroundings, they can be treated in the same general way as with us, of course adopting the national coloring of each situation."

Fresh from his first journey around the world he makes these observations on the adaptation of the Association to serve the young men of the East:

"The Young Men's Christian Association work is unique. It is not only adapted to the Anglo-Saxon, among whom it started, but its form is so practical and elastic it reaches around the world to all young men of whatever nation or creed.

"I spoke to the Hindu students in Calcutta about their own personal friends and asked them if they did not want a better Friend than any earthly one and pointed them to Jesus Christ as the best Friend of all. After the meeting they came up and talked about Christ and their great god Ganesh and others. It was perfectly natural for these young men to come to the Young Men's Christian Association building and study new forms of religion, or (what they called) philosophy. Had they gone to a Christian Church they would have been going to a new temple, which would have made them liable to be turned out of their houses and ostracized by their families.

"The Young Men's Christian Association is not a church nor a denomination, it is a band of loving Christian young men, working with practical methods. Their reading rooms, libraries, and gymnasiums are open to young men the world over, and at the same time their work and message appeal to these same young men in the strongest manner."

To the Chicago Association on its fiftieth anniversary

he sent this letter, which conveys a challenge, as well as congratulations:

"My remembrances go back to Moody, Farwell, Houghteling, McCormick, our dear friend Messer, and many others. It would be a pleasure to be with you.

"There never was a time when the Young Men's Christian Association needed to make more clear its right to a being and its true foundation than now. The influx of foreigners who believe license to be liberty and who have no true conception of the foundations of our government is overrunning our large cities; selfishness in low as well as in high places has demoralized our people; habits of luxury have increased, and are painfully evident amongst our youth. The only hope of our Association work is to maintain the original standards—those laid down at Paris and at Portland, confirmed at our late Washington Convention.

"If our Associations become mere social clubs, or social debating societies where exploded theories are exploited in public as new-found fads, our great organization will lose its power and its influence.

"Let us be careful that only tried men, thoroughly grounded in the faith, are put in positions of trust and confidence. If all this is done, our blessed organization will go on to even greater successes."

In a communication to the New York Association he makes his position clear on the discussion of political questions in the Association—a position which all the experience of the organization fully justifies:

"Have we not enough political, civic, and religio-civic organizations to which we can turn over the young men who desire to be useful in any of these commendable efforts? Has not the Association got enough to do as a training school for young men and founding healthful resorts physically, mentally, and spiritually?

A man thoroughly converted should be fully prepared to do his civic and all other duties."

"Hon. John C. Clark, a member of this Board and Chairman of Judge Whitman's Campaign Committee, said that he would not speak before the Association during a campaign, and the following resolution was introduced:

" '*Resolved,* that this Board commend this action and desire to put on record their decision that in accordance with the Constitution and custom of the Association there should be no political propaganda in the buildings of the Association, especially when the history of this Association shows that the introduction of politics during the Anti-slavery Campaign many years ago was the means of breaking up and nearly ruining this organization, whereupon it became the settled policy of this Association after its reorganization after the war that there should be no political discussions as there was not only likely to be a divergence of political views amongst our membership but also because the object of the Association, as its name implied, was to bring young men to Christ, being assured that this would produce right living and right action as to their duties as men and citizens.' "

His views on the unity of the Christian Church are forcibly put in this paragraph selected from a long and solicitous letter:

"There is some chance now that our Saviour's prayer may be fulfilled, 'that they all may be one.' I have made a tour around the world, as well as in various parts of the world, and I know, as you must, the awful effects of the so-called divisions in our Protestant Church. The heathen and semi-heathen do not comprehend our denominational differences, which to us in our free and enlightened country seem but various expressions of one faith, the worst effect being that from a business point of view we over and underdo the work necessary to be accomplished. If the Foreign Mission

Boards, as well as their secretaries, can unite upon one plan of operations, and carry it out in one well digested plan, with the idea of the glory of the Master, and not the glory of one organization, we are taking a pretty good step forward towards the millennium.

"How heart sick it has made me, in some of my labors abroad, to feel that the Young Men's Christian Association, which has been my life work, was the only organization which could bring the quarreling and jealous pastors of the various denominations together (I am quoting recent experiences). In one great center to which I refer, the city is cursed, if I remember rightly, with two kinds of Baptists, three kinds of Episcopalians, two kinds of Methodists, and at least one kind of Presbyterian, all striving with limited means and divided ranks to convert the populace, and almost jealous least their young men should by any chance wander into the fold of the others, or be drawn away by the Young Men's Christian Association, and the pastors announcing publicly that they expected to attend to the religion of the young men, while the Association should attend to their athletic, social, and other needs."

Invited to speak at the conference of the British Association in 1890 he sends this letter from Paris, which reveals his acquaintance with their methods and expresses his conception of what an association of men should be, urging unity in spirit, thorough organization, and Bible training classes, and advocating athletics and physical training:

"Were I with you, we should meet as 'Christ's men' and you would naturally inquire of me, 'How dwelleth Christ with you?' and 'Is He your hope of glory?' 'In following His example and in the Associations called after His holy Name, what new methods do you find to advance His Kingdom in America?' I should answer that I believe the Associations are going through the same experiences that I have had as an individual.

"Many years ago I made a journey to the Holy Land and visited the sacred places there, but wherever I went, I found at least three 'sacred places,' one kept by the Greek Church, another by the Roman Church, and another by the Armenian, so as I had doubts as to the verity of any particular spot, it was difficult to feel a veneration for any special locality.

"I think our Associations in America have tried to close their eyes, so to speak, upon all the ancient surroundings which cluster about the history of our ascended Saviour and have tried to bring Him again to our own times as a Man dwelling amongst us, asking ourselves just how He would act if He were in living presence among us. He who, as a boy, probably worked with His father in the carpenter's shop, we know as a man sympathized with Mary and Martha and equally rejoiced with those at the wedding feast, and He must have taken a very active part in all the daily routine of what, to us, would seem a very restricted life in those long ago ages. So then, we feel we could expect His blessing on anything in which He would presumably take part were He visibly amongst us now.

"Let us apply this rule to the question I know you would surely ask me, namely, do you find your athletics and entertainments a means of grace or of hindrance to your Christian life? In reply I would say we find them a great aid. The young man who avoids the clergyman and scarcely ever enters a church is invited by a member to visit our bowling alley, gymnasium, baths, and swimming school, takes a look at the library and numerous classes, and on the way downstairs is incidentally asked to enter the parlor and music room, where he finds other members at family worship. Before he knows it he is sitting with them, he is listening to their songs and prayers, and when the invitation is given for those who desire to lead a new life to manifest it by raising the hand, as is our custom, his hand is seen to rise and his soul is filled with a new inspiration for right living.

"I am drawing no fancy sketch; I believe we have

such occurrences almost daily in our rooms. Surely, we can see Christ in all this. You will ask about the study of the Word. Yes, we keep it up and we thank you for this and all the other fundamental ideas of the work which you have taught us. We have not only Bible classes, but Bible training classes for Christian workers who specially deal with those concerned about their soul's salvation.

"Now I see that you are putting all your members, associate as well as active, on sub-committees and that your board, or chief committee as you call it, plans the work and the members carry it out. This we have found to be one of the secrets of our success. A place for every man and every man in his place, from the chairman down to the humblest member, a solid army of Christian workers inspired with the one idea that God calls each and every one of them to perform some special work for Him in connection with the Association. If all this be true surely we have secured some of Christ's presence within us, and that means a bit of heaven here below, and if that be so, then we need not trouble about the future."

With the words, "The test of what I do must be, Can I be useful?" Mr. Stokes concludes a thorough report of his first world tour of visitation ending at Rome in 1897. In writing W. H. Mills, Secretary of the British National Council, he presents his observations in such a thorough and masterful manner as to make it more than clear that his statement, "I have made the Young Men's Christian Association my life work" was not lightly said:

"I have to report my arrival in Rome and my trip around the world, and as delegate from our Y. M. C. A. Committee. I shall hope to be able ere long to be able to present a full report of my experiences to our Committee.

"From here I must go to Geneva, where I shall report

to our World's Committee, and thence, staying for a short time in Paris, I shall hasten to London, where I shall hope to meet all the dear friends I should like, should I be able to arrive at the time of your great annual religious meetings. They would revive the memories of my childhood when we had such meetings in New York, and if I could be useful (which must be my only test) by word or pen at that time, I shall be glad.

"I want to say to you, whom I consider such a wise adviser, that I propose getting before the public, if it seems desirable, two thoughts, from, shall I say, an American standpoint. The first relates to the manifest destiny of the Anglo-Saxon race, its duty to civilize and Christianize the world, and therefore, the duty of all branches of this family, American and English, to come together for this common object. This is a pretty big subject, is it not? And to be rightly treated, it wants a man with a bigger head, if not heart, than I have got.

"When I left America, stripped of so much which makes life desirable, I asked myself what did God mean and how could I be useful? The following topics came uppermost in my mind: (1) What is the position of the American people in the commerce, etc., of the world, and as in cooperation with our English relatives; (2) to investigate the standing condition of all missionaries, and to refute, if possible, the popular and wicked fabrications which seem to have the go with the globe trotters; (3) to work in behalf of women, particularly through our Young Women's Christian Associations, trying to organize them locally and nationally, where possible; (4) and chiefly, as delegate, to try and thoroughly investigate the condition, prospects, and opportunities of our great organization of the Y. M. C. A.

"In carrying out this plan, I purposed to put aside all previous conceptions, prejudices, if any could exist, and national antipathies which some people are wicked enough to think should be held by nations whose gov-

erning forces are of the same common stock and the same common faith.

"It seemed (1) that we had voluntarily made the American flag a mere tradition in the ports and commerce which I visited. (2) I was able to trace down with names, localities, etc., some of the falsehoods about the missionaries. At the same time I hope I have gained some practical information as to their methods of work, which can only be secured on the spot and which I trust may enable me in the future to make some valuable suggestions as to their work and that of our Y. M. C. A., collateral to their own and apparently everywhere welcomed by their leading men. (3) As to the young women, I shall be grateful if I can report to them some special and providential work accomplished in their behalf, particularly in Japan and India. (4) As to our Y. M. C. A. I must make this a subject of especial report. I can only say in passing that the opportunities and prospects of this work I believe to be beyond expression. But 'our 'Father's business' should be conducted certainly with the same zeal and discretion which we give to our own business affairs. And we ought not to look for good results unless our work is done in that way.

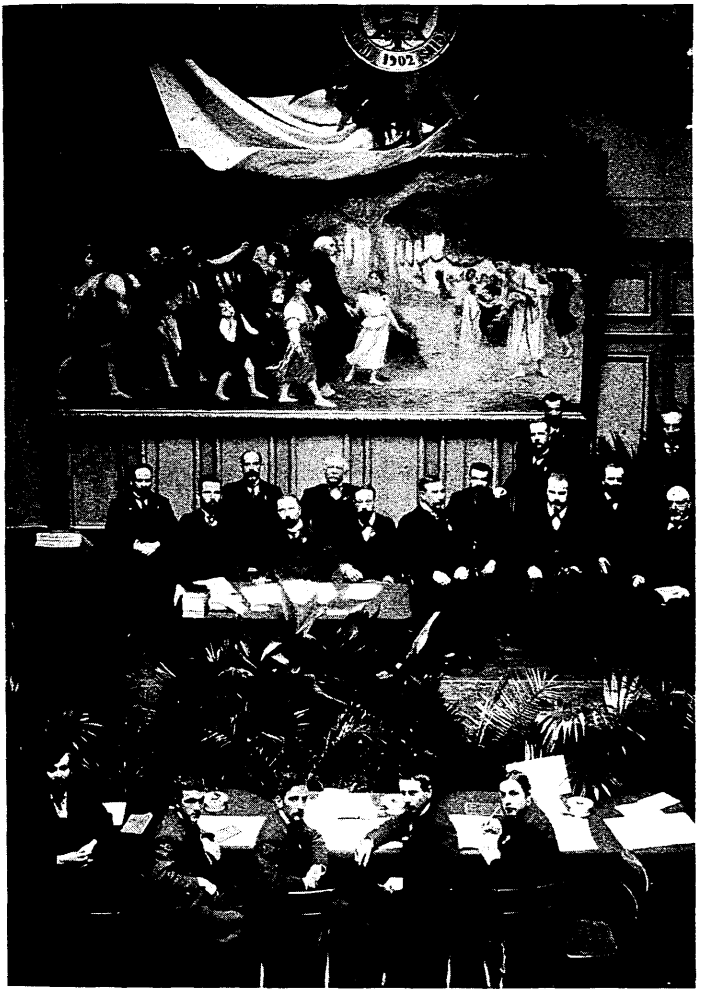
"I cannot avoid referring to the grand opportunities, as well as the great responsibilities laid upon our English brethren of the Associations toward the European and native young men of the Orient, and more particularly in India. They must more than stand by their American brethren in this latter country. Let there be the keenest of 'holy emulation' to seize this opportunity of the centuries, to reach and save the youth of these lands. When I reach England, if it seems best, I shall be glad to take part, if possible, in drawing-room or other meetings, generally in behalf of this work, but especially in behalf of the sailors, railroad men, and soldiers—the men who carry on your vast commerce and the men who protect it and make it possible. Surely your merchant princes and others will appreciate the business claim, if no higher

motive, that these classes have upon them, and their own need of self-protection. If deemed wise, I shall be glad to urge this home upon them and to give them some results of my investigations. Surely a strong appeal could be made in behalf of your colonies, for where is the English home that does not have some son representing it and the mother country, in this far-away service? Now what has been the result of all these investigations? Could I help but be impressed by the grand work already accomplished by the British people in its colonial enterprises, the magnificent opportunity which this nineteenth century opens out for what seems 'the manifest destiny of the Anglo-Saxon race'? Shall we seize this opportunity, given as never before to the youth of the world, shall we clasp hands across the sea and join this crusade for Christ and humanity, a crusade of which the Knights of Malta had but the faintest conception? Or shall we allow the petty politicians to divide and keep separate the various branches of the great Anglo-Saxon family, to retard and put back the onward march of true civilization?

"I am impressed by the opportunities and responsibilities of those who may have been pushed to the front in our great work. Is it any wonder that I wish to get these ideas before the British and American public, and to aid in some little way towards an era of kindly feeling and mutual progress?

"I think you will agree with me that any special appeal made as in drawing-room meetings, especially if coming to a new class, will tend to increase rather than decrease the funds needed for your local work. This is our experience in America—the more we interest for our special work, the more we get for our general work. I know that you will write me fully and frankly, and the test of what I do must be, Can I be useful?"

From his report of his world tour with Mrs. Stokes in 1905, covering many pages, this excerpt is made. It



WHEN FRANCE HONORED MR. STOKES

On the occasion of the World's Conference held in the Paris Association building on Rue de Trevise in 1905 the Republic of France made Mr. Stokes an Officer of the Legion of Honor in recognition of his notable service to the young men of the Republic.

By the King of Italy he was made a Cavaliere of the Order of S. S. Maurice and Lozara. The Czar decorated him with the order of St. Stanislas of the First Class.

suggests the thoroughness with which he entered upon all his projects and the extent of his indefatigable labors for the young men of the world:

"We arrived in Paris where we found many of the delegates to the semi-centennial conference of Paris. The meeting of the Central International Committee had already begun. The discussion of important questions was on 'Modern Work.' We were responsible for, or interested in a special manner, in some eight or ten delegates, so that during the busy hours of this conference it was nearly impossible for us to get much sleep before midnight or thereafter.

"At the close of the conference, we went with Mr. Millar for a tour of Italy, where we visited the Ministers of the Army, Navy, Commerce, and Agriculture. After these visits it became a question whether I should ask for an audience with the King of Italy. I thought it would be wise to tell him of the work that was being done in behalf of the young men, and the student classes especially; and what we hoped we might accomplish in behalf of the army, navy, and railroad employes.

"I had a most interesting conversation with His Majesty, who was affable and able. He took a most intelligent interest in all that I had to report. I presented him with a copy of the photograph of the notable persons on the platform at the time of the dedication of the International Building of the French Branch (which has just had its opening before I left New York) and explained the international character of the event, and who were the representatives present, including the Consul General of Italy, Count Tusti. He mentioned the study of the Bible, which he understood was so largely conducted among the English and American bodies. Altogether, our conversation was of a most satisfactory nature. The following day he had sent one of the gentlemen of his suite to visit the Association. I think the time is ripe for an aggressive American movement on the continent.

"At St. Petersburg we found Mr. Gaylord had accomplished a great deal and reports a thousand members, and an expectation of at least a thousand more. Something must have been put in the Russian papers of our coming, for we received appeals for aid, from a piano to a marriage 'dot' up. One man wanted me to buy some patent medicine for the cure of scarlet fever. My coming gave Mr. Gaylord an opportunity of meeting people high in authority, such as the mayor of the city, and the celebrated chief of police Trepow, a man who at any time is liable to be blown to pieces by a bomb, and takes his life in his hand, as he does what he considers his duty to his country and his emperor. He received us most cordially. I told him that I said to the young men at the reception given to us that I thought the students in all countries were in a state of chronic semi-insanity during the youthful years that they spent in the university, and where they were not given something good to do, the devil would find something for them. He agreed with me, and seemed very pleased at our coming.

"I do not speak of the sums of money I have disbursed, because I did not keep an account of the various sums, and the persons whom I felt it a privilege to aid."

In presenting the Jubilee Report of the American Associations to President Roosevelt at the White House, described elsewhere by Mr. Wishard, he said:

"The volume which we desire you to accept is a report of our great International Jubilee Convention of the Young Men's Christian Associations, held in Boston in 1901.

"In this book you will see that we were favored with dispatches or letters from President McKinley, the Emperor of Germany, King Edward, Field Marshal Roberts, the Ambassador of Switzerland, and the King of Italy, and also from prominent people in or the gov-

ernments of Denmark, Sweden and Norway, and Russia.

"As I had to do with the original invitations of our foreign delegates, and my own Association work has been largely in Europe, I was requested to deliver copies of these reports to all the countries which had sent us such kindly greetings. In fulfilment of this pleasurable duty I have delivered similar volumes to Earl Roberts, whom I met at one of our Anglo-American dinners, to King Edward, to the Crown Prince of Denmark, to his Chamberlain, Count Moltke, one of our prominent workers, to the King of Sweden and Norway, whom I had previously interested in our Convention and whose son was the first President of Honor at our Convention held last summer in Christiania. We also sent one to the Empress of Russia, the protector of our work in St. Petersburg, who has been a firm friend of the same since the first audience granted by her some four years ago. A volume was also given to the Empress of Austria and a similar book was sent to the King of Italy, in whose capital there is a building devoted to the use of our organization.

"We delivered personally this report also to the President of the French Republic. Our interview with the President of the French Republic elicited from him the same deep interest in young men which characterizes the great leaders of the world.

"And now it is my pleasurable duty to hand to you as the representative of our mighty nation this last volume, telling of the consultations at the great council of young men where they considered those potent questions which should elevate themselves and advance the cause of their world-wide organization. It is with special and personal feelings of pleasure that I as a New Yorker hand this volume to you, the foremost citizen of our state and country, and it is with a personal pleasure that I recall when almost a boy I had a Sunday school class next to your father's class. I remember his faithful work with those young men, and the deep personal interest he took in the career of each

one. The hints and counsels that he gave me I have never forgotten, and I see in one who bears his name the fruition of what would have been his highest hopes and ambitions. May the ancestral blessing which the Bible so clearly pronounces be continued to you, and may your constant efforts in behalf of the whole people, and especially of that important class, the young men of the nation, be blessed in abundant measure even during your lifetime."

To Dr. Mott in 1916 he sends this message suggested by his call for the observance of the Week of Prayer, zealous that the Association should stand true to its historic faith and loyalty to its Lord:

"The Bible tells us to 'beware when all men speak well of you,' and you properly voiced this warning in the circular, 'The Call to the Week of Prayer for Young Men,' when you say: 'It is a serious fact also that in some communities the Association is coming to be regarded as a selfish club, in that its members seem to be much more concerned with what they can get from the Association than with what they can do to help others. In how few places does the Association give the impression that it is engaged in an aggressive, wise, and successful warfare against the influences that undermine character and disintegrate faith. Is it not true that some of the leaders, both secretaries and members of boards and committees, are apparently more intent on winning the favor of men of worldly influence and power than on seeking the blessing and power of the only God'?

"There are many of us who know that this warning is none too soon, that there are those who are working in this and similar organizations, who would innocently deny the deity of the One whose Name we bear, while striving unsparingly for humanitarian objects which have so large a part in our work. Unless we maintain our standards, the whole work goes down."

He erected buildings at commanding national cen-

ters, that there a real work should demonstrate what could be done in every city of the country. Here he states basic principles of Association practice which have brought universal success and made the organization a force to be reckoned with by governments:

"Organized Associations have and must have a building and a secretary or secretaries who will guide the work. Our Associations labor for the benefit of the great masses of young men. We know no denominations. Among these young men there may even be some who are not Christians; but in the words of the Paris Basis, these young men 'associate their efforts for the extension of His Kingdom amongst young men.' Now what has been the result? We have spread over our own country like a mighty power, and our work has gone into all the Orient and the islands of the sea. To whom does this Government appeal when it wishes to exert a moral influence amongst the laborers on the great Panama Canal? To our International Committee. To whom does the Japanese Government turn for moral influence amongst its army and navy? To our International Committee. To whom do the missionaries in Japan, China, and India and the brethren in Australia turn? To the members of the modern Association."

His Alma Mater he held in deep affection and in the message written to his classmate, Frederic Baker, he urges the fellows of his student days to stand for Christian principles. Mr. Stokes made a liberal bequest to New York University to provide a course of annual lectures:

"The long line of distinguished names that mark our record in law, theology, and the liberal arts has shown what the University has been and what it has done for the youth of our city and our country. What we need now is that our graduates shall rise and fill the places made vacant by these honored men.

"When the times and manners of men have so changed that our old standards of honor and honesty seem almost obsolete, when solemn contract means mere personal convenience, there is surely the best opportunity for our graduates to step forth and show manly Christian principle. It should not be forgotten that when this institution was founded, it was intended to be a source of Christian education, the subject of unsectarian public schools having begun to be agitated about that time, and that it was intended that our foundation should be non-sectarian but giving to young men the true standard of the highest religious character."

These sentences from a long letter to an Italian student preparing for physical work in Italy are illuminating and reflect as well the exhaustiveness with which he entered into the plans, preparation, and personal life of each of the young men he had constantly in training for the secretaryship abroad:

"You know that if Europe is to be reached, it cannot be reached entirely by American secretaries, it must be by native, or native born, or, like yourself, American born of foreign parents. So your trip abroad this summer is a most serious one—only God knows what it will result in. If you are successful in this difficult season of the year, when so many are away, it will give hope for many others in the future, who will be likely to go to different parts of Europe. The only way in which you can expect success will be by constant prayer and communion with your heavenly Father. I cannot think of any greater opportunity for a young man of Italian parentage, who wishes to do something in this world for his Lord and Master.

"If the Association in the city that you go to can be made a model one, if it is found that a man like yourself, of Italian blood, can take a great part in this work, there is nothing that you cannot accomplish in this line. . . . The financial understanding was that I

should be responsible for $300 for your trip abroad. Aside from the time that you will need for outfitting here in this city, which I propose to do to a certain extent for you, every moment of your time until you sail should be employed in talking with the chief secretaries at the International Committee's offices, and visiting such of our branches as you can.

"You know why you are going abroad and what may be the great results if you make a successful trip.

"It is no use to attempt to teach and preach a religion headed by a good and philanthropic man. The religion which we believe in in our Associations is that we are all sinners needing a Saviour, and that Jesus Christ is that divine Saviour, and not a mere philanthropist or good man like Gladstone, or Abraham Lincoln, or even Buddha, or Confucius. The religion of service is not a religion of salvation.

"Commending you to a kind Providence and asking that you will make me a report before you go."

He could hit hard when there was need of hitting and say forcibly what he thought ought to be said, but the blows were struck in love—the faithful "wounds of a friend"—and he rounded out his arraignment in the following letter with his characteristic kindness, making suggestion and provision for comfort and convenience:

"I feel at liberty to say some words very plainly to you. There was no necessity for you to send me a cable, telling me the Board would decide in three days, and you know that you did wrong, and disobeyed my directions, and there is no need to attempt to shift the responsibility on to anyone else. . . . I cannot understand how you ventured to do such a thing, and how you could think it right to do it without any order from me. As to the statistics, I send you copies of the sheets gotten up by the International Committee such as I supposed you were to use at Springfield, but which you

have never used with me. You and the treasurer can easily make up a book from these slips, and send me such statistics as should properly appear. The cost of your voyage I am not responsible for. I trust you got your trunk all right, as I take it to be rather a dangerous thing to send one through your railways. I sent you the 210 francs you asked for. I believe I sent you your regular salary all along. I have already brought one man to America at your suggestion, and have spent over $1,000 on him. You know the result. I was told the other day (I do not know how truly) that he has conscientiously joined the Unitarian Church.

"I notice in your letter a tone of complaint and dissatisfaction, and that is why I write to you so plainly, and because I want to know whether you are going to stand by the work until somebody else can be properly educated to take your place. I do not hold you responsible fully, from the fact that the Association did little or nothing until I made them this offer of paying half of the deficits. I remind you again of what the Association can do when it is pressed to do it. I need not remind you I have been the chief supporter of this work which I did not go into of my own accord, and of which you have been supposed to be the responsible secretary. . . .

"I think you need someone to say just what I have to you, and having said it, I will say you have been a great comfort to me in many ways, because I think you mean to be a true man. I do have confidence in you, and do value your thoughts of me and your prayers which I need very much. . . . Your office and the sitting room should certainly be heated. Now let us have all the encouragement you can, and make the work encouraging, for I need all the encouragement possible."

For the French Branch of the New York City Association, in the organization of which he was the prime mover and also donor of its building, he had large

expectations not only for its service in New York City but as the radiating center for a work for French young men in America and to furnish secretaries for Associations abroad. To the president of the new Association he outlines this well-thought-out and challenging policy:

"I have never quite understood how I got into the French work or why I got into it. It does seem as if Providence had some work for us to do at times for which He gives us no reason at all. Will you permit me to make a few suggestions as to the policy of the Association?

"When the Association was founded, it was in connection with the starting of an Association and building in France, in the hope that the New York organization would serve as a school for future secretaries for France, Belgium, and Switzerland, or all French-speaking countries, and that it might gather together in some way not only the French-speaking young men in New York, but that it might also reach the French-speaking Canadians in New England and elsewhere and eventually the Canadian provinces themselves. The number of French-speaking people in New York City was found to be larger than would warrant a building in any American town of smaller proportions, so that the work in this city alone might usefully claim our attention.

"I have to suggest:

"First: That we make ourselves more known among the better class of families as furnishers of employes, thereby exciting the interest of these families and eventually their donations.

"Second: That we resume or continue our visitation of the hospitals and distribution of flowers.

"Third: That we make strenuous efforts to search out useful young men for secretaries who are imbued with American spirit but who have served their due time in the army and must spend some time at least in our training school.

"Fourth: That we make an enumeration of the French-speaking people in this city and throughout the country.

"Fifth: That we put ourselves thoroughly in correspondence

with all the French and Canadian centers in New England and elsewhere, especially the American Associations where there is a chance of a French Branch.

"Sixth: That we begin correspondence at once with Canada, as it may be necessary to start an Association there.

"Seventh: That we see that the correspondence is kept up, if it has not already been done, with all foreign organizations with whom we should have affiliations.

"Eighth: To begin all this immediately.

"I think that the above facts are needed for our work, that if our work progresses it must include the above measures, and that if we all thoroughly understand that we are working for definite results, it will help our work and make it much easier. I hope to meet you tomorrow at the committee meeting, and that you will have thought over these things and be ready to make some expression of your views. I trust that I do not seem too presumptuous in all these suggestions."

In writing of Sir George Williams and of their intimate relations throughout his lifetime he presents a picture of the Grand Old Man of the Association and makes it a text against education that educates a man away from Christ:

"I never, never can forget above all, his prayers, for I never went to his business office, but what he closed the door, kneeled down with me, and talked with God about it all, and took from his great pile of religious books, which he kept in his office, and gave me a little memento of my call. Can I ever forget him talking about the work in which we were interested?

"Sir George Williams knew the secret of success, just as Miller of Cincinnati, and Robert McBurney of New York, and a host of able Association secretaries know it. The secret of the success of these men was on their knees before God, asking His guidance and direction, but this they would not have done had they not found it from Sir George, a true foundation of successful faith, namely, that the blood of Christ

cleanseth from every sin. He got down on his knees after he found Christ, and began rejoicing. In the case of salvation we have first got to confess ourselves as miserable sinners, or there is no redemption, and this personal redemption is by a God Almighty, and not by a mere god man.

"For myself, I express a great prejudice against theological schools. I have two degrees from my own university, and perhaps am entitled to another. Surely I am not averse to education. My grandfather was the founder, or promoter of this kind of school. His son saved it in a crisis. His grandson has richly endowed it. I shall never forget a worthy clergyman, who came down from Hartford to speak at our old church, when I think the old pastor was acting as president of a theological seminary, which, by the by, contained the most devoted and worthy professors. I remember the pulpit, just as the old clergyman stood up, a big man, who, I think, had at one time been a blacksmith, and he literally expounded on the great velvet cushion, which covered the pulpit, what he had to say. Turning to the pastor, he said, 'With all respect to our dear brother, I think that seven years of education is enough to knock the religion out of any young man,' and so it is, unless he has the religion and salvation of Christ opened in his heart, his soul, and his life. For this reason, I am especially in favor of the Fellowship Plan as projected by C. K. Ober, of educating secretaries, so they may have dealings with the practical questions of young men, and when they have known how to reach these questions through experience in the Association, they will go to some Bible school, or possibly to a theological school (for a short time only) to finish their education as secretaries."

To his old friend Robert Weidensall on his eightieth birthday, he thus opens his heart, troubled about present-day trends:

"You are eighty years young on the 20th of this

month, but as I am your senior in the work I shall adopt a paternal attitude. How well I remember the Albany convention where the sainted Thane Miller presided and where the present International Committee was constituted! I am the oldest member remaining, and, I think, the last of those who constituted the Committee. At the first meeting, I believe I was elected one of the volunteer secretaries. Soon we consulted about a good young man who had been working on the railroad for the Master and the men. You have been working for the Master and the men ever since, dear Robert. You have always been young with fresh and new ideas for His service. No other secretary that I know of has been like you in this respect. Sometimes I did not agree with you in your plans, but I lived to learn that you knew best. Your idea was a thought from God.

"Not long ago I was asked to lead a reform movement in our Association. What does this mean, dear Robert? Does it mean that the work which you and I helped to start, and which we believed and still believe was founded of God, is threatened with destruction? All work of this kind when it has become successful, rich, and prosperous, becomes a shining mark for the Devil.

"We know what 'modern culture' is doing for Europe, and recently, when song and dance, tobacco and gambling have claimed some of the so-called 'society leaders,' some of the good women of at least one of our Young Women's Christian Associations, have opened a class to teach girls how to dance decently the modern lascivious and disgusting dances. Perhaps there is some need for men who are founders like you and me, to lift up our voices and cry aloud; or perhaps you might be right in saying that we can only cry aloud to God Almighty for His salvation. That is exactly it; the Christ whom we have loved and served so many years can alone save the Associations, which bear His name. Some day (may it be long!) we shall say good night, and then good morning, dear brother."

With the tender solicitude of a father and with the sense of a patriarch having the right to speak, Mr. Stokes sent a ringing and lengthy message to the International Convention at Cleveland in 1916 which made a deep impression upon the delegates.

The opening sentence was, "I remember that I called to order the last Convention held in Cleveland, and I then said, 'You are gathered here in the name of the Master to carry forward one of the greatest Christian enterprises started in this generation or century,' " and from the message these paragraphs are taken:

"What has become of our Sabbath? My sainted mother used to take me by myself and read the Proverbs, with tender prayer and care, and night and morning there was family worship with my father leading. Sabbath was a sacred day, not for recreation, but for re-creation and quiet thought. There can be no harm from physical exercises on that day, but if it is going to be made a day simply for recreation and enjoyment and keeping our thoughts seven days of the week on this, we have let down our moral standard, so that the noisy baseball, the theaters, and places of amusement can thrive, and they do thrive. Those of us who have studied conditions abroad, conditions of morality and immorality, are not surprised at the fearful showings of immorality among the troops which are brought out in the present war. They also know that for years the foreign schools have pushed their Kultur to such an extent that they have minimized Christ to a mere individual, and question His supernatural birth. Of course this does away with the Saviour that we used to know, but what is the use of a Saviour anyhow, when the preaching of sin is superseded by moral and ethical discourses? Sin is sin, and we know it in our own minds and the minds of others with whom we come in contact. If some means are not provided to stop and denounce the desecration and defamation of the name we bear, we shall be held responsible by the Almighty.

"I have spoken about the seriousness of our national situation. How in this world can we bring together the different nationalities which recently have been showing to some extent that they consider their first duty to their fatherland rather than to their adopted country. Only the Lord, Jesus Christ, can do it and His teachings must prevail or our country will be rent asunder. I am glad that the spirit of prayer is invoked for our coming convention. We need it very, very badly, we need it constantly, we need prevailing prayer, and we need a thousand evangelists like dear Moody to preach the everlasting Gospel throughout the country.

"My highest wish for you is that Christ, who saved and helped my dear friend, George Williams, our founder, and the multitude of workers in this greatest Christian movement the generation has known, shall become your Saviour, shall lead you back—if you have fallen away—to the ways of simple faith and Christ-like living."

To his friend Count Pourtales on his election as president of the Paris Association he sent this message:

"I want to tell you how delighted I was to hear of your election as president of the Association. Your social position and standing in every way will be helpful to the Association. Your experience and judgment will be most useful. On the other hand, I know that you appreciate the high honor done you, for it is a position that will grow more and more in usefulness, and will give you an opportunity in time to come to guide the lives and characters of the young men of your native land. What a high honor God gives you, and what a vast opportunity and responsibility!

"Apparently, for the last twenty-five years, they have been encouraging the building up of denominational Associations. We claim, in America, in England, and

elsewhere, this is the ruination of our unsectarian organization.

"As to our dear brother Sautter (the secretary), how can we say enough about him? How faithful! How devoted! How untiring he has been! God will surely bless him, and in future years, when others speak of the work of the Association, he will take a very high stand amongst the founders of this great and useful organization."

To Howard Williams, son of Sir George Williams, he wrote:

"The more I consider your father's life, the more I am impressed with it, and with one or two things: First, a man should think great thoughts. Second, we should do little actions well. I do not believe your father realized what he was doing, or what it would come to, when he started the Association. He was simply doing the work that came to his hand as well as he knew how; but, above all, doing it with the idea of the glory of God in all things. Now, that is all there is in this life, and such ideals and such conduct makes life worth living.

"May God give you grace and wisdom, my dear fellow, to follow worthily in your father's footsteps, so that when you come to die you may feel that life has been worth living."

A letter written to Mr. Alfred Brugmann, Brussels, Belgium, shows how Mr. Stokes was always seeking to enlist national leaders of potential character:

"I had hoped that your brother would become the Alfred Andre of Belgium, as Mr. Andre had been the leader in France. For many years I have known this work all over the world. There is no other organization so magnificent and useful. If we save and keep the young men, we save the nation.

"There is no other society which reaches young men

of every class, or which is so catholic that it admits all young men of whatever denomination to its benefits. But death has come to your brother, and has left you the great opportunity of carrying out his kindly thoughts and designs. That God may give you grace to do all this is my sincere prayer."

He could be blunt, bold, and brotherly, but he would never deny his allegiance to Jesus Christ nor cease to be indignant over a denial of His divinity:

"To my mind you are catering to insidious Unitarian views or modern Kultur, whichever you choose to call it, which has already worked so much harm and is working infinite harm in our theological seminaries and churches.

"I have just been issuing an address as the oldest, or one of the oldest Association workers and office holders, in which I have pled for a return to Christ, to the Jesus whom we used to know, whom St. John knew (see John 1:1 and 1 John 5:12), whom doubting Peter came finally to know (Acts 10:36; 4:12), and whom Paul knew (Col. 2:9). We have just been reading Matthew 27, ending with Judas Iscariot's betrayal of his Lord and Master. I do not want to say anything cruel or unkind, but, my dear friend, if I sent you any money for the use of your committee, in the face of your last report, I should feel like one of those who gave those thirty pieces of silver to Judas."

To Jim Burwick, the rugged Northwestern freight conductor who "rawhided" box cars summers to make a living, and conducted evangelistic services winters among railroad men to make life worth living, he sends this message. From the first days when he met big-hearted Henry Stager he held the rough and ready railroad man in high esteem. He knew that the only man to reach railroad men was a railroad man:

"I appreciate your kind words and as I grow older I also appreciate the great foundation on which our Association is built, namely, belief in the essential truths of the Bible and in the scheme of salvation, which means sin, salvation, and a Saviour. Some smart young fellows and others have decided that the Bible is not quite what it ought to be and they spend more time in finding out what it is not, than what it is. It is easy to stick pins into anything, but I do not believe they can injure our Bible by any of their foolish talk and actions.

"But it has injured a great many young men and it has crept into our Associations in some places, and into one or more of our schools. I take the ground that if there is no sin, then there is no need of salvation or a Saviour; and what is the use of the Young Men's Christian Association anyhow in that case? There lies the foundation of all our work and all my work. May God bless and keep you in it."

He wrote to T. S. McPheeters, St. Louis, Mo., on the twenty-fifth anniversary of his service as chairman of the Missouri State Committee:

"Now twenty-five years may not seem so long to an elderly young man like myself, for I began in the work as a boy, and can even remember the rise and fall, or rather the fall and rise of our Association before it came to its present prominence; and I also know the magnificence of its conception and accomplishments; so I can talk to you like a father in Israel.

"You have matched the years, or within a few years of the time that Mr. Brainerd gave in honest and earnest service as chairman of our International Committee. Of this Committee, I am now the oldest member in continuous service, though not the oldest in age; and so I feel, my dear friend, that I have a special right to congratulate you upon the fine and earnest service you have given to the Master.

"What a joy! What a glorious opportunity! Has

it not been the happiest years of your life? Could you have spent those years in any better way, with any greater return of life? Perhaps, I have known more of the latter than comes to the lot of most men; but I count my work in the Association amongst my highest happiness.

"It cannot be a great many years, my dear friend, before you and I will be summoned before Him who has presided over our life during all these years. May it be ours to hear Him say: 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

This touching letter to Thomas K. Cree, his old friend and fellow-pioneer, on his retirement from the International Committee, is a re-declaration of his purpose and master life passion, surcharged with a dominant note of thanksgiving:

"It brings the tears to my eyes to hear from you that you have at last resigned from the Committee. I think of the blessed memories which you recall. The days are going by and I am no longer a young man. When I see the blessed work and the blessed memories and the sacred foundations of our dear Association assailed by silly and metaphysical child's talk, then all the fire of my youth comes back.

"I think of the sacred names with which you and I were associated and I am determined to do what I can before I die to keep the Association in the straight and narrow way. I little knew what God was leading me to as I gradually grew up in connection with the International Committee. I see now, better than I did then, what He was preparing me for, and I am thankful for it."



THE FIRST ASSOCIATION HUT IN A PRISONER-OF-WAR CAMP, AUSTRIA-HU[illegible]

"With your generous gift the first Austria-Hungarian Y.M.C.A. hut, called 'Stokes Pavillon,' is erected with the Government's permission in the camp for 30,000 Russian, Serbian, and Montenegrin prisoners. Your gift paying the secretary's salary for one year. Service was also provided for 1,600 Serbian and Montenegrin soldier boys between the ages of eleven and seventeen, which developed into a school continued while the boys remained in the camp as prisoners."—Cable from Christian Phildius.

XV

"THE HAPPIEST DAY OF MY LIFE"

On May 23, 1917, Mr. Stokes was seventy-six years old. The weight of age, his long fight with asthma, the grief over the raging war, his heartbreak for the suffering people of his loved Europe, the strain of anxiety over his cherished Association had told upon him. Few of the "Old Guard" were left; he had seen his earliest associates of the first generation, and many of the second, pass over. The battle was on and he was not in the van with the fighters. His heart was in the fight and no far-flung battle line struggled, swayed, and swept on, but his eye scanned the dispatches and his supplies of funds and faith sustained the fighters. He had provided the first hut for the allied prisoners of war in Austria and it was a comfort to him in his isolation that he could be the host to 20,000 suffering men in their woe and want. It was a joy to him to hear that members of the Mayak in Vladivostok, 5,000 miles away from Petrograd, had formed a fellowship and were "carrying on," and to be told that the dependable men the American secretaries drew upon to serve with them in those box-car traveling canteens at tortured Russian fronts and good will centers were those who had been members of and had caught the spirit of the old Mayak.

He felt himself to be helping to play the host in the 1,400 Foyer du Soldats which were furnishing comfort and cheer to the French and Italian young men and he rejoiced that the American Associations were rushing supplies and workers without stint into the war-

torn areas. It brought him satisfaction to know that the Association building at the Rue de Trevise in Paris was transformed into a hospital directed by his friend, Count Pourtales, President of the French Associations, and that the building in Rome was taking its part in national soldier ministry.

Yet the old war eagle was depressed and lonely in his New York mansion. He longed for the touch and thrill of that old fellowship of the brotherhood. Word had been passed among friends who had known him or known his name, and a sheaf of letters which had been gathered was left at his home on the morning of his seventy-sixth birthday, together with resolutions and a bouquet of seventy-six roses from his fellow-New York directors. Early in the afternoon a telephone call came to the friend who was responsible for the letters and a voice choked with emotion said, "You have given me the happiest day of my life."

Mr. Stokes had reveled in the messages from associates of the years. Appreciations came to him from younger men in the ranks, as well as those of the old days, recalling with full hearts the inspiration of his life and appreciation of his work. In the quiet of his study he had held a silent reception and review.

"Old faces look upon me,
Old forms go trooping past."

This was seventeen months before his death. No victor could prize more highly the laurel wreath placed upon his brow. He knew the praise was not fulsome, nor were the letters couched in fawning flattery. They were sincere and spontaneous and they carried big satisfaction to the veteran who knew his days were not long. He was then setting his house to rights and

forming that Society to which he would commit his estate for the object dear to his life.

Quoting his friend of early days, Henry M. Moore of Massachusetts, he wrote acknowledging one of the letters, "Moore used to say that he did not want all his flowers on his coffin. He was glad of a bouquet along the way. Thank you, my dear friend, for your kindly words. As we get on in life I think we are perhaps more and more tempted to feel discouragement in the day's work, as you suggest, but if we could only have such kindly letters as you know how to write, they would not only cover a multitude of sins, but add a lot of encouragement." And to the aged leader of Brooklyn, D. W. McWilliams, friend and associate of Moody, he wrote: "Such recollections of having done something that is worth while bring joy and comfort to me, for that is all there is in life. The Lord be praised for the work the Association is doing in this terrible conflict. There is a great deal we shall have to do after the war. I am far from being strong yet, so I have to take it easy while I regain my strength."

One letter contained these lines of Whittier's, which reflect his satisfaction from the "coupons cut from a life's investment" which overwhelmed him with their wealth of love to which he had referred.

"...who does not cast
On the thronged pages of his memory's book,
At times, a sad and half-reluctant look,
Regretful of the past? . . .

"Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellow-men?

"If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin;
If he hath lent
Strength to the weak, and, in an hour of need,
Over the suffering, mindless of his creed
Or home, hath bent;

"He has not lived in vain, and while he gives
The praise to Him, in whom he moves and lives,
With thankful heart;
He gazes backward, and with hope before,
Knowing that from his works he never more
Can henceforth part."

Could anything better summarize the life work of our friend or could a better representation be given of the hosts of men who held him and the work of his lifetime in affectionate remembrance than is reflected in the following sentences culled from the scores of letters received and read on this day?

From Henry J. McCoy, the veteran "Bishop of the Coast," secretary of the San Francisco Association:

"You may not recall but I shall never forget the darkest day in my life—the day after the great earthquake and fire in San Francisco, when I received a letter from you from Del Monte inclosing a substantial check for the personal relief of myself and family. We cherished the letter and gift but more the Christian spirit of the dear friend that prompted it.

"You doubtless have forgotten many of the things that you have done but they will live in the memory of many and many a young man and while the continent separates us, I am not unmindful of your friendly Christian spirit manifested in so many ways."

From F. S. Brockman, National Secretary for China and Associate International Secretary:

"Out of a heart full of gratitude to God for what your life has meant to this nation and other parts of the world, I drop

this note of congratulation. May you be spared in health and strength for many more years to us.

"You have all these years stood resolutely for the things that are truest in our faith. The awful state of the world at the present time is an eloquent and terrible vindication of the truth of your testimony."

From Rev. Claus Olandt, pioneer of the German branches:

"If all of your friends in this and many nations knew what day this is today they would rise up and call you blessed.

"I want to thank you most heartily for what you have been to me personally."

From Richard C. Morse, his early associate, the veteran Consulting General Secretary of the International Committee:

"We began our fellowship in Wyman's School on Irving Place sixty-six years ago! How little we dreamed then of what was ahead of us of lifelong fellowship and of what the little city of that day was to become during our tarrying in it from the beginning even unto the closing years of long life. Our God and Saviour has indeed been good and gracious to us both from the beginning all through the decades, with ever increasing blessing—far, far beyond any sense of desert from Him on our part."

From Henry S. Ninde, long-time International Secretary, retired and over eighty years of age:

"Your name was a familiar one to me from the date of my first Convention, Washington, 1871. And those were grand days, although comparatively the day of small things, in some ways; but there was possibly a closer brotherhood than in these days of large numbers and great material progress. You have been a sort of foreign extension movement all by yourself—they know James Stokes in France and Russia and Italy nearly as well as they do in America.

"I have read your 'Message' with great interest; I share your fears, I join in your prayers, but I am trusting that the old ship will yet weather the storm and come safely into port."

From George T. Coxhead, many years General Secretary at St. Louis:

"It is not alone upon longevity that I congratulate you, but much more upon the very useful life you have led.

"In the ranks of the Young Men's Christian Association you are especially loved and honored for your life-long interest in the great cause of young men."

From Walter T. Diack, General Secretary of the New York City Association:

"We all appreciate you for what you are and for what you have meant to the young men of the world. Your life of devotion to the right has always been an inspiration to me. I am glad to have been a co-worker with you.

"You will be interested, I am sure, in knowing that since January first we have had 333 decisions for Jesus Christ here at the West Side Branch. So far 60 of them have joined churches and we hope to have many more."

From his old friend, John L. Wheat, many years chairman of the Kentucky State Committee:

"How precious the memories of the days long past, but by no means forgotten, when we were permitted to meet occasionally as fellow-workers in the beloved Y. M. C. A. fellowship, always rejoicing, giving praise and thanksgiving for the work being accomplished.

"I beg you not to give way to the burdens of age, the infirmities of advancing years. Lean on the strong arm by which you have been led and given strength and wisdom to accomplish so much good for your fellow mortals in the past."

From "the Beloved Physician," Dr. John P. Munn, Chairman of the Railroad Department:

"If you could have been out at Cleveland with us at the recent Y. M. C. A. Convention I think you would have been greatly pleased with all that took place there. You have doubtless received the message which was sent you by the Convention and I wish to say I appreciate as far as I am able to do so all that you have done to further the usefulness of the brotherhood ever since you became interested in it many, many years ago.

"Permit me to say that I can stand your friendship as long as you can stand mine."

From John Glover, friend of years, and Secretary of the International Committee:

"Perhaps you are familiar with the following lines by Oliver Wendell Holmes. They seem to be so appropriate that I venture to send them to you with best wishes and grateful appreciation of all that you have done and are doing to extend the Kingdom among young men:

"'"'Tis yet high day, thy staff resume,
And fight fresh battles for the truth;
For what is age but youth's full bloom,
A riper, more transcendent youth?
A weight of gold
Is never old.
Streams broader grow as downward rolled.

"'"At sixty-two life has begun;
At seventy-three begins once more;
Fly swifter as thou near'st the sun,
And brighter shine at eighty-four.
At ninety-five
Shouldst thou arrive.
Still wait on God and work and thrive.'"

From his relative, F. Louis Slade, a leader in the War Work Council:

"I am just back from the International Convention of the Y. M. C. A., a splendid gathering and a great inspiration. My thought often went out to you, to your long years of service in this work, to the special pioneer work you have done, to your plunge into the now unlimited Russian field (where others feared to go), to your high ideals for the Movement, and to your splendid results achieved by your lifelong devotion to this particular field.

"Your nephew sometimes speaks lightly to his Uncle, and does not always agree with him; but he loves him, knows his affectionate heart, and his own kindness to his young orphan nephew, and wants to write to tell him so."

From John Sherman Hoyt, a volunteer worker, of great devotion and ability, in the War Work Council:

"It must be a real satisfaction to see the results of your work in Russia, for from what Mr. Gaylord said, the results are definite and very far-reaching."

From D. A. Budge, the moving genius for many years of the Canadian Associations:

"With what gratitude of heart you must look back and thank and bless His name for all the way He has led you! And also for the part he has permitted you to take in the extension of His Kingdom!

"These are surely dark days upon which this old world has fallen. But they are here because men have failed to carry out His program, and enshrine Him as the King of their lives!

"But amidst this world calamity and confusion, may your heart be cheered as you journey by His unfailing word of final authority."

From W. E. Fenno, Religious Work Secretary for New York State:

"Well, Mr. Stokes, you have wrought strongly and well for your city, your country, and the Kingdom of our Lord. And now remain the years of quiet, fretless, cheerful acceptance of whatever the will of the Father may bring. Now is the time to slip off the harness, curry out the sweat wrinkles, and get out into the rich pasture ground of postponed pleasure trips, enjoyment of long-deferred hobbies, harmless crotchets, and waiting book friends, and, not at all to be neglected, the remembrances of friends of yesterday and the love of those of today; of thoughts of 'work done squarely and unwasted days.'

"In the words of the immortal Rip Van Winkle: Here's to you and your family. May you live long and prosper!"

From William Knowles Cooper, General Secretary, Washington, D. C.:

"From the very beginning of my own Association career I have known of your devoted services to the cause of Christ and the welfare of young men. Your singleness of purpose and your generosity have been an inspiration to thousands. You enjoy the affection and esteem of many whose names you will never learn. You have a rich treasure that cannot be taken from you."

From C. K. Ober, Secretary International Committee:

"The testimony of a life is irresistible—especially when that life has been true to high ideals, friendly, constructive, consistent, progressive. Such a life is immortal, not merely living in the memory of others and in the work it may have accomplished, but in the fact that it is the most worth while and most enduring thing in the universe, the thing that God is not likely to let die.

"We are grateful to God for what He has done for you and grateful to you for what you have done with what God has given you.

"We are confident that your best experience and achievement are before you, for the Master has said, 'Let not your heart be troubled . . . because I live ye shall live also.'"

From L. Wilbur Messer, General Secretary, Chicago Association:

"Your sturdy consistent Christian life, generous contributions of time and money at home and abroad, emphasis on Christian and Association fundamentals, have all together given you a unique and vital place in the leadership of the Association Movement. Mrs. Messer appreciates with me your confidence and friendship."

From "Uncle" Robert Weidensall:

"You were not satisfied with helping in all lines of Christian work in North America, but you reached out beyond to the great nations that stood in wonderful need of such help as you afforded. All the leading men of France, and of Italy, and of Russia, headed by their rulers, know what you have done in those countries in their dire need for the things that came to them from you. Nor were you merely willing to send money to these nations, but you visited them personally, studied the situations, and afforded them the intelligent and most helpful service so sorely needed. Billions of money and the lives of millions of young men are now being spent to destroy nations, but your contributions were made for the uplift and betterment both of the young men and of the nations. You will never know the unmeasured and beneficent influences of your personal and material contributions to these nations until it will be revealed to you in eternity."

From William Hoge Marquess, of the Bible Teachers' Training School:

"You have fought the good fight and kept the faith and served your own generation by the will of God with a most loyal and unfaltering devotion."

From John R. Mott, General Secretary, International Committee:

"I would not be true to my heart, did I not express to you from its very depths my loving greetings. What do I not owe to you personally, and what does not our world-wide movement among young men! In the hands of God you have been permitted to pioneer some of the most important phases and developments of the Association Brotherhood, both at home and abroad. It has been given to few men to initiate more beneficent and Christlike ministries."

From I. E. Brown, State Secretary for Illinois:

"I give you greeting on your seventy-sixth birthday. Remembering that in my course in Association History, I always mention you as one of that little group to whom at the Albany Convention the International Committee was intrusted."

From his legal adviser, Hon. John C. Clark:

"Very few men know as I do the hourly thought and anxious care which you give to this service. There are times when the conditions seem discouraging, but because there are men who believe as you do and fight as you do, the old truths still prevail, and will continue to be the basis of Christian civilization."

From the beloved Canadian leader, John Penman:

"May every day between these anniversaries be days of joy and peace lived in the light of your Master's presence and in the strength and wisdom and companionship with Him.

"My birthday was this month also and I know how refreshing it is to receive renewed tokens of friendship and fellowship from those with whom we have been associated for many years."

From Edwin J. Gillies, a life-long associate director:

"I saw you on Tuesday, May 9th, at the City Hall, attending

the Centennial Meeting of the American Bible Society. My friend, who sat beside me, said, 'There's James Stokes,' and the mere mention of your name recalled to my mind the large amount of good which it had been your privilege to do during your life time, for the benefit of your fellowmen.

"Your life is an inspiration to us all to do our best wherever our field of labor is cast."

From Charles Glats, of New York City:

"What a source of contentment springs forth to one who is able to look back to a long list of 'Bienfaits' that the great Rewarder has chosen him to accomplish. All your friends wish that He may yet keep you here to continue the work for many years, and bless your efforts."

From Edward C. Jenkins, of the Foreign Work Department:

"It seems to me that to live seventy-five years is a big achievement in itself and you have many other causes for congratulation than this or any larger number of birthdays. You have started many movements which, I trust, will number their anniversaries by the centuries. The chain of staunch friends will not be broken even in eternity."

From Hon. Henry B. F. Macfarland, Washington, D. C.:

"I send you most hearty congratulations on your birthday, with high appreciation of all you have accomplished in your life, and best wishes for all the future.

"You have done a great service in your country, to the world, and to God, for which we are all grateful and which will give you joy through all eternity."

From Paul D. Elsesser, Minister, formerly a member of the French Branch:

"With my best wishes for a happy birthday, I take the opportunity to thank you heartily for your kind interest in the Y. M. C. A. and especially in our French Y. M. C. A. of New York.

"It is there, as you know, that I went, at first, when I came to America December 31, 1893. Being without any friends at the time in New York, how much did I appreciate the cordial reception of the Y. M. C. A. It was there, too, that I came to

the knowledge of the Lord Jesus Christ as my personal Saviour."

From D. W. McWilliams, honored Brooklyn leader:

"You have lived in the most interesting period of this world's history and it has been given to you from above to apprehend that for which you have been apprehended and to improve the opportunities of service for God and for men which have come to you.

"You have builded well and will leave enduring monuments which will stand the test of time. It has always been a great joy to me to meet you, but I have missed you of late years."

From Fred S. Goodman, Secretary International Committee:

"It makes no difference which year it celebrates; after a man passes fifty the only question worth while is, has he made a distinct and vital addition to the sum total of human welfare and happiness? You have made many such additions, and I am happy to have the privilege of saying this to you after having known you so well for more than twenty years.

"In these days it must be a great joy to you that our dear Lord gave you the privilege of helping to begin the work of the International Committee, and share in and witness its growth up to its fiftieth anniversary at Cleveland.

"Your service to France, Italy, and Russia has been of eternal meaning. The splendid work in Petrograd, which you have so generously supported, came to the minds of some of the men who listened with reverent enthusiasm and pleasure to the wonderful singing of the Russian Cathedral choir at the Cleveland Convention."

From R. M. Armstrong, veteran secretary in New England:

"How well I remember your visits to our Y. M. C. A. state gatherings in the days of Russell Sturgis and H. M. Moore! And tomorrow will be your birthday!"

From J. S. Tichenor, International Secretary, Army Work:

"We are all hoping you will be entirely restored to health and able to resume your large and intelligent relationship to the great world work of the Young Men's Christian Associa-

tion. In the meantime, remember that the fact that you are temporarily laid aside is not a matter of indifference to us who have watched your large work at home and abroad for the young men of the present generation."

From J. Edgar Leaycraft, for years a leader in the New York City Association:

"Few men can look back upon a past so fraught with usefulness and helpfulness to his fellowmen and particularly young men than yourself. It must be a pleasant and happy memory."

From Raymond P. Kaighn, Secretary International Committee:

"Many young men have cause to thank God for your interest in the Young Men's Christian Association. You have also made possible an enlargement of the spiritual and material life of thousands of the best youth of France, Russia, and America."

From James McCormick, leader in Harrisburg, Pa.:

"Though I am ten years older than you I seem to remember you, and the work you have done so well will never be forgotten. May God bless you in your declining years and keep you busy and useful."

From his old friend and associate in the Board of Directors of the New York City Association, Samuel Sloane:

"You have been a kind friend to many and you have the satisfaction of knowing many are very proud to call you their friend."

From his fellow-director, Hon. Chauncey M. Depew:

"Cordial congratulations and many happy returns."

From Cyrus H. McCormick, Chicago leader:

"As one of those who have been associated for a generation with you in Young Men's Christian Association work, and who has seen the wide range of your philanthropic efforts, I send this word as a birthday greeting."

From J. M. Main, Vice-Chairman, New York City Association:

"It has been your good fortune to have a vision and so you have been not only a 'hearer' but a 'doer' in a large way and as such you surely have realized the full meaning of what James meant when he wrote that such a man 'shall be blessed in his deed.'"

From S. P. Fenn, President Cleveland Association:

"I am sure your name is heralded to the ends of the earth as a promoter, an efficient and persistent promoter, of the best interests of young men everywhere, whether of the English language or the most remote dialect of the world."

From Charles A. Coburn, Secretary New Jersey State Committee:

"Your recent pamphlet strikes a note greatly needed in this careless, pushing, pleasure-loving age. I want you to know that I sympathize with your point of view.

"It is wonderful to be able to love one another and to pray in confidence for one another, scattered as we are all over this great busy world."

From Fred B. Smith:

"You ought to be a happy man in contemplation of the great work you have done and of that which will go on for many, many years by reason of your generosity. You have cheered thousands, may God's favor bring you constant cheer. I expect to share heaven's joy with you after a while."

From John J. Gartshore, Canadian National Council:

"With kindest regards for another 'old fellow' in Association service."

From F. Wayland Ayer, President Camden, N. J., Association:

"I congratulate you, not alone on the anniversary of your birth but on the fact that you have kept in touch with the

young men of the Association Brotherhood and have, in so many ways for so many years, been an inspiration to those of us who have not been privileged to spend so many years as yet in the service."

From W. M. Kingsley, Chairman West Side Branch, New York, and Chairman New York State Committee:

"I send you my affectionate greetings and best wishes on this anniversary day. Every Y. M. C. A. man is indebted to you, even if he does not know it, for all the splendid work you have done in making the Association movement so strong and vigorous."

From C. M. Copeland, Secretary Canadian National Council:

"Not only have you been enabled to do much during your span of life, but what you have done will live after you and bear fruit during all the years to come."

From George J. Fisher, M.D., leader in physical work:

"In your own experience and example you have demonstrated the large place which the volunteer should take in this work and the splendid results which come when such leadership is given."

From E. L. Shuey, Dayton, Ohio, for over fifty years a national Association figure:

"One of the earliest experiences I had in the International Committee was the kindly interest you showed in a youngster just learning to work as a layman. And I shall always recall with pleasure your thoughtfulness on more than one occasion through these years."

From E. T. Bates, Secretary Emeritus, Connecticut:

"The splendid buildings which you have caused to be erected will always stand as monuments to your faith in the Association movement, and upon the occasion of your birthday you can look back with much satisfaction to the great work which you have done during these many years in which God has spared you to serve Him."

From S. M. Sayford, evangelist:

"You have wrought well along the pathway of your threescore and fourteen years. Many Christian activities have been accelerated by your wise and generous cooperation."

From A. S. Newman, a fellow-New York Director:

"You have sown precious seed, and you have seen results that must make you feel there is something in life, and God has been with you. You have been an inspiration to so many of us."

From D. H. McAlpin, member International Committee:

"You are so identified with the growth and development of the Association movement that your absence at Cleveland this year brought forth many expressions of regret. It would have done your heart good to have listened to the addresses by the foreign secretaries and you would have been especially pleased with the reports from Russia."

From John B. Carse, Director New York City Association:

"It has been a great pleasure to me to have been associated with you for so many years on the Board of the Y. M. C. A. in which work you have done so much good."

From George B. Hodge, Secretary International Committee:

"We are glad to pay our humble tribute to a man who has borne leading responsibilities of both national and international character for these past fifty years of the Committee's service.

"Your printed letter of fatherly counsel, sent to the brotherhood just before the Convention, carried with it a kind of benediction and sterling vigorous advice and counsel, the value of which is beyond estimate."

From W. A. Patton, of the Pennsylvania Railroad:

"You have done so much good work for others in your lifetime, and have so long enjoyed the fellowship of those who have been active in the work of the Young Men's Christian

Association, that I wish to express my appreciation of your faithful service in this direction, and also to extend to you, upon behalf of our Pennsylvania Railroad Department of the Y. M. C. A. of Philadelphia, our hearty congratulations."

From Albert E. Roberts, International Secretary, County Work:

"We men who are younger cannot thank the men like yourselves who laid the foundations, in any adequate way, but we have consecrated our lives and the best that we have in us to the service of the Great Master in this field of endeavor.

"I have often thought that the men like yourself who sacrificed time and prayer in the early days must find their greatest joy in seeing the influence of this work extended to the uttermost parts of the earth."

From Cleveland A. Dunn, Chairman Bowery Branch, New York:

"My contact with you during the several years I have been on the New York City Board of Directors of the Association has shown me that there are men who have the courage of their convictions and are earnest and constant in purpose."

From Harry E. Edmonds, Secretary Student Associations, New York:

"Your name was cheered, at the recent International Convention at Cleveland, as one of the great pioneers in the Association Movement. I am one of those who rejoice in the firm stand which you have always taken in reference to the essentials to be pursued by the Association, and I think you can be assured that the leaders, particularly Dr. Mott and those associated with him, are very earnest in their desire to have the Movement continue to lay its primary emphasis on the deity of our Lord, and in putting the primary emphasis in all our work on winning men everywhere to acknowledge Him as their Lord and Master."

From W. H. Morriss, General Secretary, Baltimore Association:

"I suppose there are not many men in our Association work who remember those early days when you and McBurney,

Cephas Brainerd, Richard Morse, and a number of other veteran leaders formed a coterie, whose deliberations resulted in the wonderful organization known as the Young Men's Christian Association. Your life has been an inspiration to so many men with whom you have been associated in service.

"We want you to know that none of this has been forgotten, and that your work is treasured in many hearts throughout the Association world."

From Dr. Frank K. Sanders, member International Committee:

"You, Mr. Morse, and Mr. Weidensall are the leaders of the exceedingly small number of the men who have given that faithful interest, that sane leadership, and that devoted care to the Association Movement, which has made it so real a factor in the spiritual interests of the young manhood of the world."

From John B. Adger, for many years a conspicuous leader of Southern Associations:

"We are very nearly of the same age. I congratulate you upon the great amount of good which you have been able to accomplish, especially in the work in which we are both so much interested, namely: 'The extension of Christian work among the young men of the world.' It means a great thing for the present, and will mean a much greater thing for the future that the work of the Young Men's Christian Association has been firmly established in Paris, Rome, and St. Petersburg.

"Long may you be spared to the men of America, young and old. Your recent letter to the Cleveland Convention was an inspiration. May the Master strengthen you and walk close with you as the shadows lengthen."

From his beloved French Branch Directors, New York City:

"On the occasion of your anniversary the French Branch of the Young Men's Christian Association of the City of New York takes pleasure in recalling how many years have borne proofs of your good will to them.

"It notably recalls how efficacious has been your aid in transforming a small society of young men into a prosperous

branch of the New York Association now established in a building of its own, which the Association owes to your initiative and generosity. And as members of the great allied family, we do not forget that the Paris, Rome, and Petrograd Associations owe their development to you.

"We ask God to keep you in good health for many years for the work that is so dear to you and we pray you to accept the assurance of our most devoted sentiments."

From E. M. Willis, International Secretary:

"I shall never forget the encouragement and words of cheer that you gave me in the early days of my Association experience, and I am sure that it will not come amiss at this time to let you know how much I appreciated them."

From Henry M. Orne, Comptroller New York City Association:

"You should be a happy man on your birthday tomorrow, for you have given many others happiness during the years that have gone.

"If you radiate love in your life you receive love in return. If you sympathize with those in sorrow or sickness and are generous to those in need, their sympathy will be with you when shadows cross your path.

"I well remember how touched I was by a prayer you offered twenty-seven years ago, when you dropped in Mr. McBurney's tower room, where a little band of men was gathered. Who can measure the influence of a consecrated life? I thank God for yours, and assure you that you have my love today, tomorrow, and always."

From Fleming H. Revell, Publisher:

"I am very confident that your greatest joy, as you recount the record of the years that have passed, is found in the mission of helpfulness that you have been prompted so unselfishly to devote to the good of others. The Young Men's Christian Association of New York—which means in fact, the young men of New York—owe you a deep debt of gratitude for your devotion from the earliest days, to that great work begun in a very humble way, but now so widespread and beneficent in all its interests. Those who lay a foundation are more to be praised than they who fit the capstone—but yours has been

the privilege to be associated with both, as well as throughout all the intervening years."

From E. M. Robinson, Boys' Work Leader:

"I think there are a great many more men in this country who think kindly of you and remember with gratitude what you have accomplished than you realize."

From his friend, G. A. Warburton, General Secretary, Toronto Association:

"As you look back over your long and useful life, how many things you have to fill your heart with joy—your friendship and loyalty to McBurney and Morse; the great task that you have finished in so many cities of Europe, as well as at home; the great impetus you gave the railroad work when it was weak and struggling, to say nothing of all the other relations of the work in New York City and the International Committee. I suppose that now and then you, like all the rest of us upon whom time is laying its hand, get a bit discouraged, but I hope you may constantly find the fulfillment in your own life of His gracious promise, 'At evening time it shall be light.'"

From Frank W. Ober, Editor *Association Men:*

"On this day, when many friends are saying to you that they rejoice that you have lived, rejoice that you are living, and rejoice, too, that your life is going on with ever widening influence the world over; thank God for James Stokes, and that you in your boyhood gave your heart to Him, and in your young manhood consecrated your life to His service.

"One may get discouraged in a near view of a day's work, but when one sees the cumulative effect of the work of years, one may indeed thank God that he has been privileged to live and pray and labor and give of heart and money and brain to the Kingdom of our Lord.

"Generations hence people will look upon your monuments in the busy markets and great capitals and commercial centers, and speak of a man who loved his Lord and his fellowmen and tried to serve them with all the means in his hand. These monuments will be in the eye and hearts of people more than those erected in a cemetery.

"May the many assurances of friendship, good will, and appreciation which are coming to you this day be a comfort to

you—it has been a joy to see with what eagerness the men have written and to find on every hand marks of the deep affection in which your name is held."

From "dear old" C. B. Willis:

"As one who has esteemed your friendship for many years, I write to congratulate you on, not merely so many years, but what you have, by the grace of God, been able to put into them—for I know that you have really lived more for your fellowmen (and incidentally your own happiness is involved) in the seventy-five years than some men would in two hundred years.

"I am grateful to have had the honor and pleasure of your friendship, for it is the kind that will grow in the eternity when we meet there by and by."

How greatly Mr. Stokes cherished these letters from his fellow-workers and the friendships cemented in these years which comprised the period of the real rise and realization of the organization, is indicated in this letter to C. B. Willis acknowledging his birthday greeting. It is characteristic and it is a benediction:

"Who could forget a Willis, with their sweet singing and their happy faces, and, above all, their devotion to the foundations of our Christian religion and our Association system. If we go back on the Portland Test, if we go back on Christ for whom we are named, we are lost, and you and I know it.

"The terrible exigencies through which we are passing, and the magnificent work which the Association is doing (much of the work you and I are new to), all indicate the necessity for the greatest watchfulness, prayer, and care.

"I do thank you again, my dear friend, for your sweet letter. I want your prayers, because when one has been as sick as I have been and an invalid for so long with asthma, and so forth (and two severe illnesses these two winters past), it is a time of straining of one's faith and patience and Christian character.

"You, too, will realize this when you get to be my age and will appreciate such recollections as having done something that is worth while, for that is all there is in life. This has been God's work, and whilst I had perhaps nearly the earliest hand in getting the people together, it has been young men who have carried it on."

APPENDIX

THE JAMES STOKES SOCIETY, INCORPORATED

To which, by the will of Mr. Stokes, his residuary estate exceeding $1,000,000 is committed for the extension and support of the Young Men's Christian Association.

The will of Mr. James Stokes was executed December 31, 1915. It contained a number of bequests to educational and charitable institutions, and to his friends who were engaged with him in work for young men. Under paragraph twenty-first of the will, Mr. Stokes transferred his interest in the properties used for his work for young men in Petrograd, Russia, Rome, Italy, and Paris, France, to the James Stokes Society. The provision is as follows:

I give and devise to the James Stokes Society, Incorporated, a corporation existing under the laws of the State of New York, if it shall be entitled to hold property in Russia at the time of my death, or if it is not so entitled, then to my wife, Florence Chatfield Stokes, all the property owned by me in Petrograd, Russia, and particularly the property occupied by the Society for the Moral, Intellectual and Physical Development of Young Men in said City. It is possible that during my lifetime, I may be able to transfer said property to the James Stokes Society, Incorporated, in which case this devise to my wife will be of no effect. It is my intention that the said devise of real estate in Russia to my wife, shall not in any wise reduce the amounts hereinbefore provided for her, but shall be in addition thereto.

I give and devise to the James Stokes Society, Incorporated, a corporation existing under the laws of the State of New York, all my right, title and interest in and to the property occupied by the Young Men's Christian Association in Rome,

Italy, if I shall have any such right, title and interest at the time of my death.

I have transferred to the said James Stokes Society, Incorporated, all the shares of stock owned or controlled by me in the Societie Anonyme Immobiliere de L'Union, of Paris, France, which, under French law, owns the building No. 14 Rue de Trevise, for the benefit of the Young Men's Christian Association of Paris. I hereby confirm said transfer of said shares of stock. I have no interest in them other than that which arises from my desire for the well-being and success of the Paris Association and I mention them here for the purpose of authorizing and directing my executors to execute further transfers confirming the title of the James Stokes Society, Incorporated, to the said shares in case any action on their part is necessary for that purpose. I hope that if said shares or any part thereof shall be transferred at any time to the said Societie in Paris or to such trustee or trustees as said Societie may designate, the said James Stokes Society, Incorporated, will satisfy itself that the work of said Young Men's Christian Association at Paris is being conducted in modern, approved, American Young Men's Christian Association methods. Our experience so far is that it is for the best interests of all concerned to retain the shares in the name of the James Stokes Society, Incorporated.

Under paragraph thirty-first of the will Mr. Stokes gave his residuary estate to the James Stokes Society in the following terms:

I give, devise and bequeath all the rest, residue, and remainder of my estate, including any of the foregoing legacies, bequests, or devises, which may, for any reason, lapse or fail, and including any sums which may at any time fall into my residuary estate under the provisions of this will, to the James Stokes Society, Incorporated, a corporation existing under the laws of the State of New York, to invest and reinvest the same and collect the rents, issues, and profits thereof and apply the income in such proportion as shall seem wise in promoting and sustaining the Young Men's Christian Associations in Europe and the Russian Empire, or organizations there which have been founded by me, prosecuting their work upon the methods and upon the Protestant evangelical undenominational basis now recognized by the International Committee of Young Men's Christian Associations, or as I am prosecuting my work

there. This income is to be employed for said work in countries occupied by the Latin and Russian races, and for the benefit and advancement of such races; but its application is not to be limited to those races, in case said Society finds that it cannot justly be so employed; in such event, it may be employed in other European countries, and if the total income of the funds passing to said Society under this will shall exceed the sum of thirty thousand (30,000) dollars in any year, then some portion of such excess may be employed in prosecuting the said work in the countries of South America. Some part of the income of said fund may be expended, in the discretion of said Society, in educating Association secretaries for foreign countries, at the Association Training Schools, but I direct that no portion thereof be expended in educating secretaries at the training school at Springfield, Massachusetts. In this connection, I cordially approve of the fellowship plan of education of secretaries, introduced by Mr. C. K. Ober, one of the secretaries of said International Committee. I suggest also that some part be expended through the Central International Committee of the Young Men's Christian Association, now located at Geneva, Switzerland, if, in the opinion of said Society, the work of said World's Committee is prosecuted upon the methods and upon the Protestant evangelical undenominational basis now recognized by said International Committee.

Some of said income, in the discretion of said Society, may be applied to said work through the National Committee of Young Men's Christian Associations in France. Some of said income may be employed, in the discretion of said Society, for the prosecution of the local work of the Paris Young Men's Christian Association, and some may be employed for work in Spain, if said Society deems best.

Some of said income may be expended, in the discretion of said Society, in employing American secretaries for the work specified. In connection with all bequests under this paragraph, I desire that the income shall be applied only to work which is conducted in modern and approved American Young Men's Christian Association methods.

Said Society may, in its discretion, use, not to exceed, the sum of twenty thousand (20,000) dollars of said principal sum toward the payment of the mortgage now upon the property of the Societie Anonyme, of Paris, France; or to aid in the construction of a new building upon the front portion of the lots now occupied by it, or to secure another building elsewhere in Paris, such payments to be made during the lives of

F. Louis Slade and Anson Phelps Stokes, Jr., or the survivor of them.

I authorize said Society, in its discretion, to use, not to exceed, twenty thousand (20,000) dollars of said principal sum in the purchase of property or erection of a building for the work of the Young Men's Christian Association in Rome, Italy, or in some other part of said country, said purchase to be made in connection with the present property of said Association in Rome, or its proceeds or otherwise, as said Society shall deem best. Such purchase or erection shall, however, be made within the lives of F. Louis Slade and Anson Phelps Stokes, Jr., or the survivor of them.

I authorize said Society, in its discretion, to use annually, not to exceed, five thousand (5,000) dollars of the income of said fund for the relief of retired, deserving, and needy Young Men's Christian Association secretaries. And it is my desire that the secretaries who receive the benefit of such instruction or relief shall be men sound in the faith, conforming to the sentiments of our present Portland basis of the Young Men's Christian Association, believing in the divine inspiration and the final and ultimate authority of the Scriptures, the Trinity, and the Deity of Christ, and the doctrine of the complete atonement for sin through the blood of Jesus Christ and in His immaculate conception. I require this proviso because of present unfortunate conditions in the Young Men's Christian Association in certain localities.

I hope that a large fund will be established for the relief of tired, deserving, and needy Association secretaries, and I authorize said Society, in its discretion, to contribute to such fund not more than one hundred thousand (100,000) dollars out of the amount by my will bequeathed to said Society, provided that at least five hundred thousand dollars ($500,000) shall be raised for said fund within five years after my death, and provided that the beneficiaries of said fund shall be men whose beliefs shall conform to the above specified statement of faith.

It is my desire that the sums I have bequeathed to said James Stokes Society, Incorporated, or the mortgages or securities in which they shall be legally invested, shall be placed in the custody and charge of a standard trust company in the City of New York and kept in a safe deposit vault with two different combination locks, one lock controlled by said trust company and the other by the trustees of said Society, in such manner that it shall be necessary for the authorized legal representative of such trust company and the treasurer

or at least one of the trustees of the said Society, duly appointed by the Board of Trustees for the purpose, to be present when the vault is opened and the securities examined, and also that said trust company shall keep a record of all names of visitors and dates of the visits to said safe deposit vault and the changes in the contents thereof, said record to be open to inspection by any of said trustees at all times. Any expense of retaining such funds in the custody of such trust company shall be a charge upon the income thereof. My reason for this provision has already been given in reference to the bequests to the New York University.

It is my desire that the James Stokes Society, Incorporated, shall confer with the representatives of the International Committee of Young Men's Christian Associations, Foreign Department, concerning matters of discretion to be exercised by said Society under the terms of this will, but the final decision upon such matters is to rest with said Society. I also express the hope that said Society will keep in close touch with the work of said International Committee, and that a large portion of the income of the funds hereby bequeathed to said Society may be disbursed for the purposes set forth in this will pursuant to the terms and conditions named therein, through the said Foreign Department of the said International Committee or through the channels used by said Foreign Department in the conduct of its work. I hope said Society will bear in mind that my first interest has always been in the organizations which I have founded in Europe.

I desire that the work for which the fund is hereby created shall be consecrated and used to and for the furtherance of the Christian doctrines of the complete atonement for sin through the blood of Jesus Christ once offered, and that secretaries and teachers may be selected who are sound in the faith, believing in the divine inspiration and authority of the Scriptures, the Trinity, and the Deity of Christ.

The executors appointed under the will were Mrs. Stokes and The Farmers' Loan and Trust Company of the City of New York, and the settlement of the estate had been practically completed a few weeks before the death of Mrs. Stokes on August 28, 1920.

The James Stokes Society was incorporated by a special Act of the Legislature of the State of New York,

which became a law on March 19, 1915. The Act of the Legislature appears as Chapter 94 of the Laws of 1915 of the State of New York as follows:

AN ACT TO INCORPORATE THE JAMES STOKES SOCIETY

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. James Stokes, Florence Chatfield Stokes, Franklin A. Gaylord, John C. Clark, William D. Murray, and their successors, are hereby constituted a body corporate by the name of James Stokes Society for the purpose of the establishment, maintenance, conduct, and management of work and facilities for the moral, intellectual, and physical development of young men in the Empire of Russia and elsewhere, including maintenance of reading rooms, lectures, social meetings, gymnastic halls, tea rooms, and such other means as shall conduce to the accomplishment of these objects, and for the purpose of assisting, as far as the Society finds it possible, such institutions as the "Mayak" in Russia and similar organizations elsewhere.

Section 2. Said corporation hereby formed shall have power to take and hold by wills or by deeds, by bequest, devise, gift, purchase, or lease, either absolutely or in trust for any of its purposes, any property, real or personal, including freehold property, without limitation as to amount or value (except such limitation, if any, as the legislature may hereafter impose), to lease, rent, mortgage, transfer, or convey the same, and to invest and reinvest the principal and income thereof, and to deal with and expend the principal and income of the corporation in such manner as in the judgment of the trustees will best promote its objects. The financial resources of the Society may consist in (1) annual membership dues, the amount of which shall be specified in the manner provided in the constitution; (2) sums paid by people who profit by the institutions and services of the Society; (3) revenues derived from the property of the Society; (4) gifts in aid of the Society, which gifts may be made by living donors or by wills. The said corporation shall have all the powers, and be subject to all the restrictions which now pertain by the laws of the State of New York to membership corporations, in so far as the same are applicable thereto and are not inconsistent with the provisions of this act.

Section 3. The persons named in the first section of this act shall constitute the organizing members of the corporation, and shall be its first board of trustees. Such persons so

named, or a majority of them, shall hold a meeting and organize the corporation and adopt a constitution. Such constitution shall prescribe the qualifications and manner of election of members, the number of members who shall constitute a quorum for the transaction of business at meetings of the corporation, the number of trustees by whom the business and affairs of the corporation shall be managed, the qualifications, powers, terms of office, and manner of selection of the trustees and officers of the corporation, the method of amending the constitution, and all other provisions for the regulation of the affairs of the corporation and the management and disposition of its property, which may be deemed expedient.

Section 4. Meetings of the Society may be held at such times and places as the members shall determine. In case of the dissolution of said Society, the trustees shall dispose of the property of the Society in conformity with the decision of a general meeting of the members of the Society and pursuant to the laws of the State of New York.

Section 5. The corporation hereby formed is not established and shall not be maintained or conducted for pecuniary profit, or for the pecuniary profit of its members, and no member of the corporation shall be entitled to or shall receive any such profit; provided, however, that reasonable compensation may be paid to an officer or member for services actually rendered to the corporation.

Section 6. This act shall take effect immediately.

Mr. James Stokes was president of the James Stokes Society until he died on October 4, 1918, and thereafter Mrs. Stokes was president of the Society until her death. The president of the Society who succeeded Mrs. Stokes is Judge John C. Clark, who was for many years the intimate friend and legal adviser of Mr. James Stokes. Judge Clark was a Director of the New York City Young Men's Christian Association for over twenty-five years and is now a trustee of that Association, and also a trustee of the International Committee of Young Men's Christian Associations. The other trustees of the James Stokes Society at the present time are Dr. John R. Mott, Mr. Franklin A. Gaylord,

who represented the work in which Mr. Stokes was interested in Russia, Mr. Frederick P. Woodruff, who was for more than twenty-six years the friend and secretary of Mr. Stokes, and Mr. William Gordon Murphy, Jr., who was one of Mr. Stokes's personal counsel. The office of the James Stokes Society is at No. 149 Broadway, New York City.

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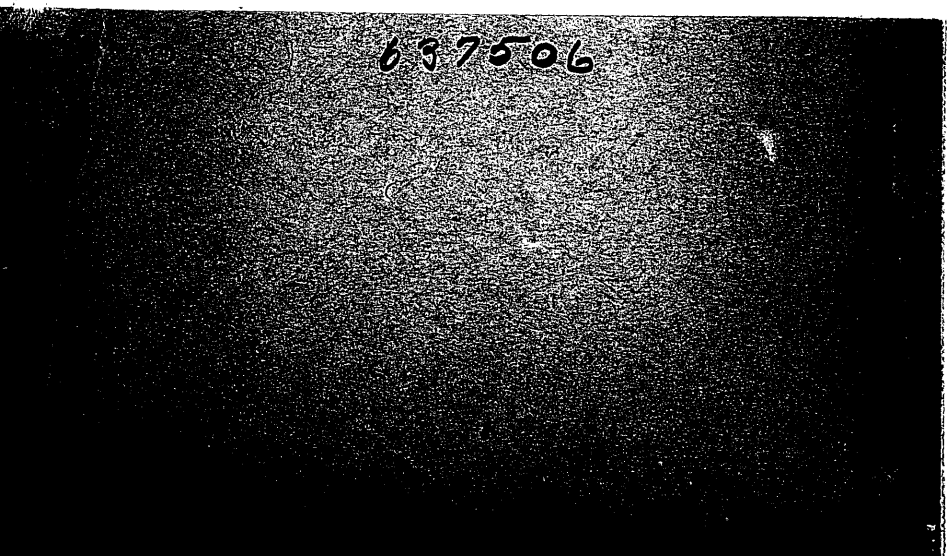
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